The Young Christian and His Work

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BY
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THIS FIRST.

This little book might bear for a sub-title the words, "A Primer of Christian Ethics"—primer, because it is elementary; Christian, because it appeals to the Scriptures, especially to the New Testament, as authority for its positions; ethics, because it treats of right character and conduct.

It has been written upon request of the Baptist Young People's Union of America for the use of young people's societies and classes and is primarily designed for service as a hand-book to be studied, but an effort has been made to render it readable for any one who may be interested in the general subject.

Many of the topics touched upon are treated in what may seem a sketchy manner. To this the writer was compelled by the limitations under which he worked; the series of studies must be no more in number than twenty-five, and each study must be reasonably brief, many of those for whom these pages are prepared being busily engaged in other pursuits.

The work has been done under the trying consciousness of gradually diminishing bodily strength, but the knowledge that Dr. J. W. Conley, of Omaha, was ready with his facile pen to take up the incomplete task at whatever point it might be dropped, has had a sustaining effect upon the writer's mind.

Grateful acknowledgments are due to Dr. W. H. Geistweit, editor of *Service*, for helpful suggestions touching the chapter titles.

Special mention should be made of indebtedness to a book. "The Ethics of the Christian Life, or the Science of Right Living," a comprehensive and thorough treatise by Professor Henry E. Robins, D. D.,

LL. D., of the Rochester Theological Seminary, has been frequently and profitably consulted.

The appended list of books bearing upon the general subject has been prepared by Rev. R. H. Mode, of Chicago.

Z. G.

Detroit, May 31, 1907.

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FIRST PART.—GOOD WORKS.

CHAPTER I.
GOOD WORKS DEMANDED.

MOTTO: "Created in Christ Jesus for good works."*

1. Demanded by the World.

The beginning of Christianity in the individual is his hearty acceptance of Christ as his personal Saviour and Master. This acceptance is always attended by a spiritual revolution—a revolution so entire as to be called a new birth. In some instances it makes so distinct a change in the outer life that those who are customarily associated with the subject of it see it at once. With many others, those of naturally amiable disposition and who have been trained to moral propriety, the change in spirit and purpose is not so evident.

The New Birth.

But whether visible at once and plainly, or seen faintly and after long and close observation, the world insists that those who profess to have passed through so radical and improving an inner transformation should show it in their conduct. Converted men assure themselves of their spiritual renewal not so

Deeds, Not Words.

*All Scripture quotations throughout this series of studies will be made from the American Standard Revision unless otherwise indicated.

much by their improved conduct as by their heart experience—the joy of pardon, the rest of faith, the new affections, and such like. Of these they speak, but the unrenewed world, though affected by such recitals, will not be satisfied with them. Deeds are called for. In short, the world demands what the Bible calls "good works," as proof of the sincerity of those who profess to have been born anew.

A Fair Test.

And the world is right in that. The test is a fair one. The Master himself, using an impressive figure, has said, "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." The "fruit" of one's life may to some extent consist of words, but the connection in which our Lord spoke what has just been quoted shows that the works are the "fruit" that indicate the moral quality of the man. Some would make light of the opinion of those "who are without." It is not wise to do so. More than once do the Scriptures teach us to make account of such opinion. It may be fine strategy for Christians to confess such defects as shall show that the high standards set for them by the world are yet far below those that have been set for them by their Lord.

2. Demanded by Reason.

Reason, too, demands that the renewed man should vindicate his religion by good works.

The Logic of It.

The logic of it is simple. A religion that is from God should make its possessor God-like—like God in character. The object worshiped makes the worshiper in its own image. The central and dominant moral quality in God is his holiness. This involves all other moral attributes, such as love, justice, compassion, mercy, faithfulness, and general beneficence. These qualities must appear, at least rudimentally, in any one who has the true religion. *Must* appear, for they are not mere sentiments or unattainable ideals, but by their very nature they tend to take on practical form and thus to become visible and recognized.

No Limit to Goodness.

Yes, like God. That is the goal to which our religion points us—nothing less than moral perfection. Man is limited on this side and that—in knowledge, in power, in sphere of life; but no limits have been set to his goodness this side of perfection. He must remain incomplete so long as there is more for him to know and do, that is through all eternity. But moral completeness, sinlessness, will soon be the state of the redeemed, for they are to be set in the presence of the divine glory "without blemish" (Jude 24). The word that Jesus spoke to some whom he healed or pardoned, "Sin no more," indicates more than an aim—a possibility to become a certainty.

3. Demanded by Scripture.

Here we come to the final and absolute imperative. If God's Book lays mandatory stress on right conduct, right conduct must be yielded or we face and defy the supreme Law-giver and Law-enforcer. No one who knows the Book will dispute the statement that it enjoins duties with a freedom and an air of authority that must arrest the attention of the most indifferent; how much more the reverent regard of those who accept the Bible as a divinely given guide.

We are accustomed to hear the Scriptures summarized as Law and Gospel. The Old Testament answers to the one title, the New Testament to the other. This distinction is not precise, for there is gospel in the Old Testament and law in the New; still the general tenor of the two parts warrants the difference in title.

The Law.

Looking comprehensively into the Old Testament we find it is well named The Law, for we see that the people whose story is there told were under a strictly legal discipline, and we see that this part of the Bible is crowded with prohibitions and commandments, with exhortations persuading to obedience, and with threats running before and judgments following after disobedience. The whole history of ancient Israel as reflected in the Old Testament is a demonstration of "what the law could

not do" (Rom. 8:3), and to make the demonstration complete it was necessary that the law in its promises and penalties, in the awe-inspiring sanctions under which it was given and the dreadful judgments that followed its violations, should be made as persuasive and dissuasive as possible.

O. T. Laws Insisted on Works.

Further, when we look into the laws of the Old Testament we find that they concerned themselves more with the outer act than with the inner life. They bore upon the conduct—the works. Not that the spirit was disregarded, but that the "walking uprightly" or the "working righteousness" was considered a sufficient index of the inner state. Take the Decalogue, that superb epitome of moral precepts, and an examination shows that out of the ten commandments only two, the first and the last, relate to states of mind and heart. The other eight bear upon the open conduct. Even the fifth, "Honor thy father and thy mother," though it seems to demand a certain mental attitude, was regarded as violated only when gross disrespect was shown to parents in word or act. And the whole law, moral and ceremonial, was justly characterized by the author of the Epistle to the Hebrews as a body of "carnal ordinances," that is, ordinances that prescribe or forbid certain bodily acts. Thus emphatically does the Law require good works.

When we turn to the New Testament we find

many commandments, though in a somewhat different setting—a brighter and more hopeful setting. The Sermon on the Mount is typical of the attitude Jesus assumed toward men. He spoke "as one having authority" (Matt. 7:29). In that remarkable discourse he repeatedly carried the thoughts of his hearers away from the outer act to the inner spirit. The Beatitudes (Matt. 5:3-10), with which he began, refer almost wholly to spiritual states. And when he repeated some points of the Mosaic code he made them more incisive by insisting that hatred is murder (Matt. 5:22 with I John 3:15), and that the lustful glance counts the same as the sinful act (Matt. 5:28).

The Gospel.

And yet our Lord and his apostles taught that a righteous life is the truest index of a renewed heart. The emotional side of Christian experience was inferior to the practical side. For instance, the three prime essentials of the Christian life are repentance, faith, and love. What are the evidences of these graces? Conduct that accords with the meaning of those words. As to repentance: "Bring forth therefore fruit worthy of repentance" (Matt. 3:8; Luke 3:10-14; Acts 26:20). As to faith: "Even so, faith, if it have not works, is dead in itself" (Jas. 2:14, 17). As to love: "He that hath my commandments and keepeth them, he it is that loveth me" (John 14:21).

The Works Reveal the Heart.

So also the whole life was to be tested. A man's right to continued church membership and fellowship rested not on his vivid experiences, or his showy gifts, or his theological soundness, though all these were prized, but upon his Christian behavior. "I wrote unto you not to keep company if any man that is named a brother be a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or an extortioner, with such a one not to eat" (I Cor. 5:11).

Judged According to Deeds.

In the representation that Jesus gave of the final judgment he strongly asserted the same principle. He pictured the dismay of many who called him Lord, Lord, and who rested their hopes of passing unscathed that solemn tribunal on the fact that they had prophesied and wrought miracles in his name, only to hear the words, "Depart from me, ye that work iniquity" (Matt. 7:23). And when he drew that graphic scene in which all nations were gathered before him, divided as "sheep" and "goats," right and left, he made the decision turn upon what they "did" or "did not" to himself in the person of his brethren (Matt. 25:31-46). With these agree many Scripture statements, in the midst of which stand Paul's words that God "will render to every man according to his works" (Rom. 2:6).

Thus while the gospel insists upon a heart ex-

perience of the grace of God, it does not stop there; and while it carefully guards against a merely formal and perfunctory piety, it still demands that righteousness be made visible. Jesus said, "Take heed that ye do not your righteousness before men to be seen of them" (Matt. 6:1); and he also said, and in the same discourse, "So let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16). There is a wide difference between piety for self-display and piety for the enlightment of others to the glory of God.

Righteousness Made Visible.

While the apostle Paul most emphatically rejected the thought that works, however excellent in themselves, could procure the grace of God, he was an ardent advocate of good works as a proof that one is in a state of grace. "By grace have ye been saved," he wrote, and added, "Not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (Eph. 2:8-10). This passage, in which are seen grace going before and works following after, each in its place balancing the other, is worthy of much pondering. In his brief letter to Titus, four times does he commend "good works," enjoining them upon the young minister

Paul and Peter.

whom he addresses and upon the people of his charge. Other New Testament writers are not behind Paul in this line of instruction. While James insists upon justification by works so strenuously as to seem to deny any operation of grace, he directs attention so fixedly to the fruit as almost to make us to forget the root that produces it. Among his demands for godliness of life Peter sets forth a consideration of special force: "So is the will of God, that by well-doing ye should put to silence the ignorance of foolish men" (I Pet. 2:15). That is to say, the upright life is the unanswerable argument in favor of Christianity.

QUIZ.

What is the title of this series of studies? What is the title of this study? Name the three divisions of this study. With what does the Christian life begin in the individual? What does the world demand in proof of Christians' sincerity? What did Jesus say about that? What is the logic of reason's demand? What is the goal of character? Why may the Old Testament be called "the Law"? What did the Old Testament laws chiefly prescribe? How do the New Testament commands differ from those of the Old? What was the tone of Christ's teaching? What is the test of repentance? Of faith? Of love to Christ? Upon what grounds chiefly was church discipline administered? Upon what

will final judgment turn? Quote: "So let your light shine"—etc. How are good works related to the grace of God? What is the unanswerable argument in favor of our religion?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

The special value of the American Standard Revision.

Temperament and training as affecting conversion experience.

Christian inconsistencies as influencing the world.

CHAPTER II.

THE BASIS OF GOOD WORKS.

MOTTO: "Whatsoever is not of faith is sin."

There are deeds that seem to be good which are not so. They may be helpful to others, instructive, inspiring, and yet be not approved of God. For the motive gives moral quality to the deed. Acts of ostentatious piety, performed in order to get a reputation for generosity or devotion or self-sacrificing heroism, may obtain what they seek, the praise of befooled man, but, as the Saviour said, "They have no reward with your Father who is in heaven" (Matt. 6:1). In the sight of heaven the motive is the principal thing, and so it should be in our sight, else we take the straight path to the hypocrisy which our Lord so often and so vehemently denounced.

Motives Qualify Deeds.

1. FAITH THE SPRING OF GOOD WORKS.

Our good works must be acceptable to God, else they must fail of any real benefit to ourselves—for self-benefit that is grounded in self-love and not in selfishness is a legitimate incentive. What, then, is the root and spring of the overt righteousness that God approves? The tenor of Scripture teaching leaves no room for doubt on that point. It is *faith*. And what is faith? Negatively stated, it is not credulity—a willingness to be-

What Is Faith?

lieve what is agreeable to the thought. Faith is reasonable. It rests on evidence—on the testimony of those whose words we have sufficient reason for believing. Positively stated, faith, in the Scripture use of the word, is confidence in God—confidence in his personality and in his veracity as he has represented himself in his works and his word—confidence particularly in his goodness and his wisdom.

Faith A Readjustment.

This confidence in God affects the life, for it is essentially practical. It bears as directly on the daily plans and activities as one's assurance that gravitation will not cease, that the sun will rise and set and the seasons succeed each other in their order. Faith is not a sentiment or a feeling, it is a force that gives shape to purpose and effort. More still, it is a readjustment of a man's relation to God—a return, so to speak, to normal conditions. From the first transgression onward every sin has been the outcome of a disbelief that God's way is the most advantageous way. A man violates the divine law because he thinks he can thus find a greater happiness than God attaches to obedience. That is, he thinks God intends to cheat him out of part of his natural heritage of happiness—rank disbelief. When, then, he has faith in God, he obeys him and obeys him from a right motive. All good works are works of obedience, and "whatsoever is not of faith is sin" (Rom. 14:23).

"But," some one may say, "is not love the true spring of obedience? Did not Jesus sum up the whole law in the two commands of love to God and love to man?" He did (Matt. 22:36-40). He also said, "If a man love me he will keep my word" (John 14:23). And Paul wrote, "Love is the fulfilment of the law" (Rom. 13:10). All that is true and the inquiry is pertinent to the subject. A loveless obedience is certainly defective. Nor should love be displaced or obscured by the prominence accorded to faith. But there is a logical, though not necessarily a chronological, order in the sequence of the several graces. Faith is not the offspring of love, but love the offspring of faith. Love does not work through faith, but faith works through love (Gal. 5:6), as the stream flows through the channel or as the electric current runs along the wire. (See Dr. H. E. Robins' "The Ethics of the Christian Life," pp. 105, 106.)

Faith and Love.

2. Legalism Opposed to Faith.

Over against faith as a basis of good works we find that many are disposed to set other motives. Perhaps legalism is the most prominent of those opposing principles. Legalism is the expectation of winning the divine approval through conformity to the letter of the law. The Pharisees were the chief legalists in the times of the beginning of the

What Is Legalism?

gospel. Their hypocrisy was the result, not the cause, of their precise literalism. Legalism is anxious, burdensome, joyless, in its beginnings; in its end it is self-righteous and hypocritical.

Legalism Still Prevalent.

The Pharisees still live, though the name has gone. There are today, in this gospel-lighted land, even in Christian congregations, many who rest their hope of final blessedness upon their compliance with the law. That such compliance is right and in a sense necessary is not to be denied, but there is more hope of a man who stumbles and falls and repents and confesses and cries to God for help and rises and tries again than of one whose unbroken rectitude is a matter of pride and self-gratulation. Better it is that a man should discover that the law grows sharper as he advances in years, that it searches deeper and deeper into his life, pointing out unsuspected sins, than that he should hold to an unchanging literalism, think that he has met the demands of all the commandments and want more.

Evils of Legalism.

Three evils are shown to attach to legalism. One is that it leads to self-glorification. That robs God of the honor which he most jealously guards. Salvation is "not of works, that no man should glory" (Eph. 2:9). Another evil is that it radically changes the nature of the transaction between the sin-

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ner and God in the matter of salvation. God insists that it is a gift; the legalists would make it an affair of earning wages—bringing God under obligation—a monstrous charge! "To him that worketh, the reward is not reckoned as of grace, but as of debt" (Rom. 4:4). Another evil is that it destroys the hopes of those who have accepted salvation as a free gift received by faith. "If they that are of the law are heirs, faith is made void, and the promise is made of none effect" (Rom. 4:14).

A Maimed Quotation.

A Roman Catholic priest, whom the writer had the pleasure of baptizing, said in his first interview, "How can a man be saved by faith? The Bible says, 'Work out your own salvation,' doesn't it?" The reply was, "Yes, it says so, but why do you stop in the middle of the quotation?" "What more is there?" he asked. The answer was, "It reads, 'Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure.' That is to say, we are to work out what God works in." From that point the gospel was preached to the visitor. His face brightened, and he said, "I've not been used to such talk as that." Legalism stops where the priest did. The late D. L. Moody used to quote:

> I would not work my soul to save,
> For that my Lord has done;
> But I would work like any slave
> For the love of God's dear Son.

3. Ceremonialism Opposed to Faith.

Ceremonialism is less reasonable than legalism, for the latter concerns itself with the daily and hourly life, while the former is concerned only with acts of worship. The ceremonialist places his dependence upon conformity to authorized and established forms of worship; and the more elaborate and artistically impressive those forms are the more efficacious they are thought to be. As the form is exalted the spirit is disregarded. The proper observance of the rite is *the* thing, whatever the state of the heart may be. If it is done right it will work. Thus the service is partly a pageant and partly a piece of magic.

Pageantry and Magic.

Forms are a necessity, especially when many worship together. And even in private worship there are reverential postures and tones of voice that both encourage and express a proper frame of mind. The Lord Jesus enjoined two rites upon his people to which exact conformity is requisite if they are to picture forth the truths they are designed to show. But to obediently and intelligently comply with those rites, and to rest upon a purely mechanical conformity to them, are two different things. Even our simple protestant forms of worship need to be guarded against the invasion of the merely spectacu-

Two Different Things.

lar. In proportion as you magnify the form you minify the spirit, and the form may be magnified so much as to merit the reproachful words of the prophet: "This people honoreth me with their lips, but their heart is far from me" (Matt. 15:8).

Other Rivals Of Faith.

Other competitors of faith, in close alliance with ceremonialism, may be mentioned briefly. One is sacerdotalism, in which an anointed priest is a necessary factor for effective religious service. From his consecrated finger tips it is thought a certain potency distils that renders his official touch transforming. It is safer to die with him at hand, and the burial is relieved of hazard if his voice sounds across the grave. In all of which the visible minister is put in place of the invisible High Priest.

Sacramentarianism is another ally of ceremonialism. This, as the word indicates, consists in attaching a mystical efficacy to what are called sacraments. The ordinances of the New Testament are not sacraments. They are not a taking of oaths of allegiance to Christ. And it is not strange that the spirit that gave them that unauthorized name should ascribe to them an unauthorized effect.

Superstitious notions seem to be ever ready to enter the domain of our religion and to annul some vital truth that our Lord has set forth. We must be watchful against such in-

vasions if we would maintain "the simplicity and purity that is toward Christ" (II Cor. 11:3).

QUIZ.

Give the title of this study. What gives moral quality to one's deeds? What is faith, in its Scripture use? How does faith re-adjust man to God? What is the relation of faith to love? What is legalism? How is legalism opposed to faith? Name three evils of legalism. What is ceremonialism? How does ceremonialism differ from legalism? How is it opposed to faith? What is sacerdotalism? What does it put in place of the one great High Priest? What is sacramentarianism? Why are not gospel ordinances sacraments?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks).

Sin the offspring of disbelief.

The inter-relation of faith, hope and love.

Defective quotations of scripture.

The maintenance of gospel simplicity and purity.

SECOND PART—DUTIES TO SELF.

CHAPTER III.

THE ENNOBLED BODY.

MOTTO: "Glorify God therefore in your body."

The New Self.

We begin our study of Christian duties where the renewed man begins the practice of them—with those that he owes to himself. He is not unaware, indeed, of what is due to others. Rather he is more than ever alive to such claims. But he finds self-culture the most pressing of all duties—to cause his conduct to exhibit Christian faith, courage, fidelity, meekness, patience, and all the graces that certify a renewed life. At the beginning of his Christian course he is more keenly conscious of his *soul* than ever before. The penitence, the trust, the peace, the joy, the fellowship, with which he has become acquainted, are spiritual experiences. They are the chief things now. The soul is supreme. And yet the body asserts itself—mainly in the way of hindrance and defect. There are unsubdued remainders of the "mind of the flesh" (Rom. 8:7) that show themselves, often as a surprise, and he finds that he must do what Paul says he did, "I buffet my body, and bring it into bondage" (I Cor. 9:27).

Man at his best is still an animal, but at his

worst he is not a beast. That is to say, while in his physical structure he has much in common with the brute world, he is lifted immeasurably above it by the fact of his mental and moral equipment. When *Man* appears upon the scene of creation, he comes not only as the crown and completion of the orderly process, but also as the tenant for whom the building has been fashioned and furnished. He enters the field of vision endowed with dominion over all earth's creatures and products, and with ability to make that dominion effectual. He is in alliance, not with the lower orders of creation, but with the Creator himself (Gen. 1:26-28).

Man's Place in Creation.

Man's body shares in the dignity and worth that belong to his higher nature. It is not merely the casket that holds the soul jewel, but a casket that catches high value from the jewel it holds. In the work of redemption the body is cared for. This truth appears in various forms — in the provision made for the resurrection of the body (I Cor. 15:42-44); in the statement that the bodies of believers are "members of Christ" (I Cor. 6:15); that their bodies are "temples of the Holy Spirit," and that they are to "glorify God in their bodies" (I Cor. 6:19, 20). The process of sanctification includes the physical as well as the spiritual organism, as is

The Worth of the Body.

shown in Paul's prayer in behalf of the Thessalonians: "The God of peace sanctify you wholly; and may your spirit and soul and *body* be preserved entire, without blame at the coming of our Lord Jesus Christ" (I Thess. 5:23). All these teachings must impress us that grave responsibilities and high honors are laid upon redeemed bodies.

The Dual Nature.

We are not of those who believe that the body is naturally evil and the soul naturally good. While we recognize the dual nature of man, and perceive that the material part of his organism is often a drag upon the uplift of his aspirations, particularly after false or exaggerated cravings have become habitual by repeated sinful indulgences, we hold that sin is of the soul, and that a sinless soul would inhabit a sinless body. So far from the body being evil in itself, its members lend themselves "as instruments of righteousness unto God" (Rom. 6:13) when the heart is right. A significant fact in connection with our Saviour's quotation of the chief commandment is that he did it in terms involving bodily action: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30). The word translated "strength" means distinctively bodily strength. Men are commanded to love God, then, with all their

physical energies—a remarkable blending of soul and body!

1. Self-Mastery.

These preliminaries lead to some practical suggestions. The first is that the body should receive the measure of attention that will fit it to become an "instrument of righteousness." The physical man must be made subject to the rational and spiritual man. The appetites, which are sources of health and pleasure when controlled by reason and conscience, are prolific sources of weakness, misery, and corruption when given unrestrained license. In the lowest as well as in the largest sense it is true that "if ye live after the flesh ye must die, but if by the Spirit ye put to death the deeds of the body, ye shall live" (Rom. 8:13). Early in life most of us learn the necessity of curbing the appetites by the pain or sickness following rash indulgences, but it is with all of us, when in health, a perpetual temptation to allow ourselves more of merely physical pleasure than will help the higher purposes of life.

Keep the Body Under.

In speaking of self-mastery it will be observed that reference is made solely to the body. The body, ennobled ideally by its share in the great redemption, should be ennobled practically, showing that redemption. The subjection of the mental powers to

For Self-Control.

the renewed will is to be considered later. Those who are at all acquainted with the Bible need not be told that both by precept and example it lays upon us the duty of making and keeping the rebellious flesh under the orders of the superior spirit. Felix was terrified when Paul reasoned before him "of righteousness, and self-control, and the judgment to come" (Acts 24:25)—note "self-control," a much stronger word than "temperance" in King James' version. Among the clustered "fruit of the Spirit" (Gal. 5:23) we find "self-control" again. And yet again it appears (II Pet. 1:6) where the apostle teaches that faith is to be fortified by virtue, virtue by knowledge, and knowledge by "self-control." The sum of it is that bodily desires are to be mastered or they will master us. If it be asked how that self-control is to be secured, the plain direction is given: "Walk by the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). The "shall" is not mandatory but promissory. As the Twentieth Century New Testament reads: "Let your steps be guided by the Spirit, and then you will not gratify the cravings of your earthly nature."

Too Much Work Is Harmful.

There are other forms of self-indulgence, not so debasing, often commended, which are yet harmful. Over-work is one of them. We have no apology for indolence. It is ruinous in every way, destructive especially of manliness. Evangelist Moody used to say

that he had known every kind of men to be converted but lazy ones. But a person may err, many do err, in the opposite direction. The saying, "Better wear out than rust out," is true. But we are not limited to those alternatives. There is a middle course. No one has a right to wear out before he has done his day's work. Even in the best lines of work, social reform, philanthropy, evangelism, a man may drive himself at so fierce a pace as to cut what ought to be a long service to a short one. That is using up a good man too fast, but it is less excusable when men under pressure of fear or ambition or greed make life a feverish and toilsome rush. It is our duty to live, and living is something broader than getting a livelihood. No man may, without injustice to himself, shut himself away from fellowship with men, with nature, with literature, with art, by devoting himself intemperately to his business.

2. Physical Development.

Strength of Chief Value.

The ennobled body should be cared for in the way of securing its development—its proper shaping, strength, facility—whatever will make it the most effective instrument of righteousness. Of chief importance is it that one should secure strength which both resists disease and fits one for the largest service. The humiliating discovery of

a weakness that renders one incapable of meeting the just demands of his position might often be avoided by preparatory bodily discipline. The Old Testament command, "Be strong," seems to cover both brawn and brain. The New Testament puts it to "be strong in the Lord" (Eph. 6:10), and to be strong "in the grace that is in Christ Jesus" (II Tim. 2:1). But while the latter teachings are of the first moment, there is no necessary antagonism between physical and spiritual strength—rather, if the heart be right, each may help the other. Regular exercise, pure air, and bodily cleanliness, with moderation in eating, working, and playing, are chief factors in physical development.

3. The Appearance.

Head up, Courtesy, Dress.

We cannot be indifferent to the impression made on our minds through our eyes by the appearance that others present, nor should we be indifferent to our own. Such impressions have much to do with making or marring one's mission or message. It is true, the impressions made by appearance are soon modified by revealed character, and the seemliest may be found a mannikin instead of a man. But we cannot always afford to wait; and why should a good man be handicapped by a false judgment? Not to please others' eyes, much less for vanity's sake, but

to prepare the way for the best service, one's appearance should be made as acceptable as circumstances permit. The erect carriage, the courteous manner, the tidy apparel, are matters not beneath the attention of the most serious man. An extreme fastidiousness in these respects is indeed ill-suited to an earnest mission, but since the Scriptures touch the matter of clothing (I Tim. 2:9; I Pet. 3:3), it is no more than part of one's duty to oneself to have regard to the appearance.

QUIZ.

How is man differenced from the brute world? What was men's primal relation to the earth and its creatures? In what respects does man's body share in the benefits of redemption? Name the three divisions of this study. To what should the appetites be subject? What is the New Testament name for self-mastery? What do you think of the saying, "Better wear out than rust out"? What is sometimes the ethical mistake of men who work hard in a good cause? How may one best develop one's body? How does one's appearance help or hinder one's mission or message?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

Is man a twofold or a threefold organism? (Comp. Eccl. 12:7 and I Thess. 5:23).

The inter-action of will and muscle.

Fellowship with nature. With literature. With art.

The folly of keeping up with the fashion.

CHAPTER IV.

TRAINING THE MIND.

Motto: "Judge not according to appearance, but judge righteous judgment."

There Must be Training.

It is a significant fact that in every respect in which growth is possible to man he must be trained if he is to be well-formed. In body and mind, in manners and morals, in taste and habit, socially, industrially, civilly,—in everything that is related to his propriety, comfort, use, success, he must be trained. There is no thought anywhere, save among a small coterie of impractical dreamers, that it will do to let human beings grow up without guidance. They are to be schooled, instructed, moulded, projected on right lines, if they are to reach their best estate. The vine will find its support, the bee will build its cell, the wild swan will fly to the South when the season comes, all without being taught, but man has somehow got a mischievous bias in his nature that needs to be corrected by training. To let him run wild is to let him run down. One of the proverbs of Solomon reads: "Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him." The rod of correction may be the discreet tongue in preference to the chastising switch.

For the fair results of training, however, external pressure is not enough. If one is to be made a puppet, a marionette worked by strings and wires, it were sufficient to deal with one as a piece of mechanism; but being a person, a person with a will of his own, a will that may assert itself at unexpected moments and in surprising ways (when denied its freedom by a domineering "You must do this" and an unreasoning "You must do that"), it is necessary that his will should be enlisted for his own culture, which means that he must put forth co-operating efforts. The best training is self-training, supposing the aim to be worthy and the method reasonable. The "self-made man," whom every one is disposed to admire when the making is well done, is the man who has achieved success in his chosen lines and by force of his persistent will.

The Will Enlisted.

1. Education, a Training.

When we speak of training we speak of education. For education, in its strict sense, is that and nothing else. It is not, as some seem to think, a gathering of facts and storing them in the mind. Incidentally a thorough education may do that. But education has another object in view, namely, what is expressed in the root meaning of the word. To educate is to lead

Educate, to Lead Out.

out; that is, to draw forth and develop the faculties. Those faculties may be dormant or may be struggling for expression; in the one case education arouses them and incites them to expansive action, in the other it has the easier task of setting them free. The easier task is more agreeable, as all educators know, but the harder one is needed oftener, is of nobler spirit, and has a richer reward.

The Whole Nature.

We have referred to the training of the body, and are now considering the training of the mind; but it should be observed that the two are mutually helped by being prosecuted together. Increased attention has been given of late years to manual training in connection with the public schools. It has been demonstrated to the satisfaction of careful observers that to teach the young how to do things with their hands not only does not detract from their mental precision but also assists it. This fact should have place in any plan of self-culture one may pursue. Indeed, the whole nature of man, body, mind, and spirit, is best developed in concert. By a certain interpretation put upon some of the statements in the seventh and eighth chapters of the Epistle to the Romans it has been concluded that the physical man is strengthened at the expense of the spiritual man. That undue attention to the body is hostile to the interests of the soul is evident, but

the harmonious development of both, the intellect being included in the scheme, is the clear duty of one who appreciates his manifold endowments.

The Higher Education.

Our general education is never finished. There are always in advance of us higher developments of our mental powers, finer adjustments of ourselves to our conditions of life and work. But as far as the schools are concerned educative capacities differ. It would seem to be a fair arrangement to let each youth go on from the primary stages as far as abilities, circumstances, and inclinations may permit, from grammar school to high school, from high school to college, from college to university and post-graduate courses. But between the desire to "get out into the world" to "do something" or "earn something" and the lack of means to go on, many a youth capable of receiving a high discipline is shunted off the line that would bring him or her to splendid eminence and noble use. At the same time there are young people kept at their books and under tuition long after they have proven their inaptness and distaste for intellectual drill. Young men and women of very limited financial resources should understand that the higher education is not so far beyond their reach as they may suppose, if they have but the strong desire and the resolute spirit.

It has just been said that our general education is never finished. In that statement reference was had to the discipline appointed by the divine providence. The Scriptures plainly teach that God has personal dealings with us, not only in the large and common ministries of his goodness, as in sending rain and sunshine (Matt. 5:45), but also in so minute affairs as the care of our persons (Matt. 10:29-31). Our business plans are to be made in deference to his special will (Jas. 4:15), and his superintendence is so pervasive in our lives that he is spoken of as "Him with whom we have to do" (Heb. 4:13), as if we had dealings with no one else in all the universe. Now, all that amounts to a constant discipline. It makes us think as well as trust. Heart and mind are together trained by this highest education.

The Highest Education.

2. The Judicial Poise.

One of the fairest and most valuable acquisitions of a well-trained mind is the ability to form just judgments. Which, however, does not insure the exercise of that ability. Events, actions, ideas, projects, persons, are constantly appearing before the bar of men's minds, demanding an opinion as to character or quality, and the opinion is formed, whether expressed or not. In forming that

Opinions Called For.

opinion the whole judicial machinery of the mind is supposed to be set in motion—evidence, law, judgment—all of which may be rendered in a moment. It is to be feared that this process is not often fairly followed—testimony duly weighed, law or principle duly supplied, and judgment duly formed thereon. The frequency with which we find ourselves affected in our opinions by likes and dislikes, by prejudices and suppositions, gives color to the statement that just judgments are the exception and not the rule.

One Day's Decisions.

We call ourselves reasoning creatures and thereupon assume that we are reasonable creatures—that we are guided by our reason in our decisions. But let any one of us take the pains to trace the words and actions of a single day to their source and he is likely to be humiliated by the discovery that in a large proportion of his decisions personal habits, common custom, acquired tastes, and all that numerous offspring of caprice called "notions" have outvoted reason, if reason has been heard at all.

A Sharp Question.

Jesus said to the opposing Jews, "Why, even of yourselves, judge ye not what is right?" (Luke 12:57). They had the ability to judge justly, but they had habituated themselves to ways of thinking that had tinted and tainted their judgments. They

were not subject to the dictates of unbiased reason, but were bound at all hazards to screen their own hypocrisy. That searching question is pertinent still—the absolutely fair, candid, just mind is so rare. And, what is still more deplorable, many of us assume that we are guided by reason when we are unconsciously swerved by extra-judicial considerations.

Relieving Facts.

This is making out a somewhat hard case against mankind in general and ourselves in particular, but the situation is not so desperate as might at first glance appear. Granted that we are affected in our judgments by habit, precedent, taste, notion, these are not necessarily bad counsellors—not necessarily irrational. Habit, precedent, taste, may have been originally based on reason. And what we call "notions" may be intuitive judgments and wholly correct. But the point we are making is just here: we cannot rely upon the rightness of decisions reached through such suggestions; rather we have good ground for suspecting them.

Training a Help, not a Pledge.

That the trained mind is not a guaranty of fair judgment is evident. Even the wisest, after the wisdom of this world, may be deceivers or self-deceived. But the trained mind is prepared, as other minds are not, to guard against rash conclusions, to discriminate be-

tween pertinent and irrelevant facts, and to hold the scales at an even balance until the sifted evidence sends one side down and the other up. That is all that is claimed for education, and it is much. The trained mind of a person who loves righteousness is a force for good in many ways, and this not the least important that it fits him to act the part of a just judge.

QUIZ.

What is the title of this study? Why is training needed by all? Why must the will of the subject be enlisted in his training? Name the first division of this study. What is the strict meaning of "educate"? What is the argument in favor of manual training? When is our education finished? What is the highest education? Name the second division of this study. Name some of the things upon which we are prompted to form opinions. What is the difference between a reasoning creature and a reasonable one? Complete the quotation: "Why, even of yourselves, ..." Describe the process of a fair act of judgment.

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

Nature is not a safe guide.
All dealings are dealings with God.
Self-deception—its cause and cure.

CHAPTER V.

USING THE MIND.

The distinction between training the mind and using the mind is not valid in every respect. For its rightful training involves its use, as was shown in the preceding study, and its after use is ever a training, adding to its strength and facility. And yet in our way of thinking training goes before use and use must follow training if the training had any purpose.

And what is the young Christian's purpose? To answer that question in the most general terms, it is to worthily succeed.

Success. Whatever his vocation, his chosen line of work, it is his duty and desire to succeed. Success, however, is not to be measured by the degree in which riches, influence, eminence, are won, though these, one or all, may attend success and nobly minister to it. The life that honors God and promotes the welfare of man up to the limit of its possibilities is an entire success, however barren of personal advantage it may appear. The desire to succeed gives leverage to many a Scripture precept and promise. "Good success" was the assurance given to Joshua when he received his commission (Josh. 1:8), and it is impliedly promised in numerous exhortations to obedience. The word concerning the

righteous man: "Whatsoever he doeth shall prosper" (Psa. 1:3), is but a sample. Both the training and the using of the mind are for success in the large sense of service.

Do Some Thinking.

The advice sometimes given by teachers to heedless pupils and by fathers to negligent sons, to "think a little once in a while," means more than appears on the surface of the words. The intention is, "Do some serious thinking." The boy who after a fit of meditation said, "Mother, I'm a very strange boy; I keep thinking all the while," hit upon a fact that mental science teaches, namely that a continuous train of thought is passing through every mind. It is doubtful if it stops even during sleep, though we are unconscious of the sleeping thoughts except they are so vivid as to make an impression on the memory, when we call them dreams. We are not responsible for the thoughts we have when asleep, for the will is not active then. As Tennyson sings of such a state: "My will is bondsman to the dark." But for our waking thoughts we are responsible, because the line of thinking, so far as it is a matter of choice (which for the most part it is), is subject to the control of the will. The schoolboy's excuse, "I didn't think," though plausible to the culprit, is really the confession of a greater fault than the breaking of the rule. None but an idiot could be excused on such a ground.

We must think, think hard, if we would put to proper use the generous gift of our Maker —the gift of mind. The action of the mind needs to be guarded at several points if thinking is to be advantageous. Negatively stated, all idle thinking, musing without purpose, day-dreaming, in which the mind unguided glides from object to object by the slightest contact of associated ideas, is simple dissipation. Nothing is intended here against the use of the imagination. It is a noble faculty, often degraded by wantonness but capable of most excellent service in the domains of both science and faith. There is a difference between using our imagination and allowing our imagination to use us.

Harmful Thinking.

But desultory thinking is not the worst use to which the mind can be put. The saying, "A man can believe what he wishes to believe," is not a baseless cynicism. There are processes by which one may deceive himself. All uncandid mental acts, whether one is arguing with others or with himself, tend to self-delusion. As one who often repeats a lie comes to think it true, so one who wilfully substitutes a false premise for a true one, a false conclusion for a true one, will succeed in convincing himself of what at the outset he doubted or even knew

Dishonest Thinking.

to be an error. That is a kind of retribution which is provided in the very constitution of man. And since God so constituted man, that is the way that "God sendeth then a working of error that they should believe a lie" (II Thess. 2:11).

The Mental Focus.

Passing to the positive side, among several essentials to profitable thinking two, of paramount importance, may be named. The first is concentration—the withdrawing the attention from all other interests and focalizing it upon the matter under consideration. The failure to understand or the failure to remember what the speaker or the book said is due more often to lack of intent attention than to lack of comprehension or memory. It is told of one of those old Greeks that he would stand out in the open all day and all night without change of posture or sense of weariness while he followed a train of thought. The story may be true, though it is suspected that if he made such a spectacle of himself he was posing for admiration. Still, the story will serve as an illustration. It is possible and desirable to acquire such a power of abstraction as will render one indifferent to, if not unconscious of, one's surroundings until a subject has been studied through.

Now add to concentration reflection. This

is quite as necessary as the other. To give fixed attention to significant truth and then let it slip from the mind unmeditated is like eating food and not digesting it—nothing is added to the strength. The chewing of the cud by cows and sheep and some other animals is known as rumination. This word has passed into a figure of speech easily understood, and one is said to ruminate when one turns over and over in his mind the truth he has received. Meditation is the Scripture term familiar to us all. Thus writes the apostle, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). Meditation retains, absorbs, applies what attention has received.

The Mental Digestion.

The tendency to do thinking by proxy is more common than we like to admit. The claim of independent thought is more often made than verified. It is easy to accept ready-made opinions, especially when they are handed out by persons whose position seems to justify an air of authority—parents, teachers, preachers, or specialists in any line. In the realm of fact those who claim to be informed and who merit credence

Think for Yourself.

are to be accepted as teachers. But in the *use* of fact every one who has arrived at years of accountability must think for himself. Knowledge that translates itself into belief and conduct sets a soul down before the judgment throne of God. We are bound to know all we can as to truth and duty, and thence independently to determine what we will believe and how we will act. The private interpretation of Scripture is not only a right; it is an obligation that cannot be omitted save at personal peril.

A Word of Caution.

It is necessary to guard the duty of independent thinking by a word of caution. There are those who esteem originality so highly that they carry their independence to a false extreme. Determined to think for themselves, they begin by rejecting old and well-established opinions, label them "dogmas" and "traditions," and proceed to set up their own novel, often fantastic, notions as guiding stars shining forever in the heavens. And they gather a following, for the Athenian spirit (Acts 17:21) still lives. Originality is good, but it is a means, not an end; and independent thinking is designed not to dissever men, but to bring them to the same goal by different paths.

A suggestion naturally following that of in-

dependent thinking is that of developing the personality. It is a fact of common knowledge that underneath the resemblances that mark the race as one there are innumerable differences that set each individual apart from all others. This is as true in mind as in physical feature. Thus is indicated the creative purpose that each should occupy a place, do a work and have an experience all his own. Viewed in the light of this fact, "Be what you are" is good advice. It means much the same as if it said, "Comply with the Creator's plan. Follow the lines upon which you were projected. Fill your own place and do your own work and garner your own experiences."

Develop the Personality.

To do that it will be necessary to know yourself. Some men make a life-long miss of it because they never get acquainted with themselves. On the other hand many have discovered, almost by accident, the possession of some special aptitude or gift which, being cultivated, has proved a guide to success. But we are neither shut up in ignorance respecting ourselves nor left to the revelation of happy accident. A studious and candid self-inspection, according to the old maxim: "Know thyself," especially when discreet counsel is added, will go far to-

Discover Yourself.

ward solving the problem of personal adaptations.

From President Hadley.

In this connection attention is invited to an article by President Hadley of Yale University in Harper's Monthly for June, 1905, on "Mental Types in Our Schools." Speaking of advising students with respect to electives, he says:

"Varied as were the individual students in their characters and in their ambitions, they fell, with few exceptions, into three singularly well-defined groups, according as they were interested in facts, in ideas, or in affairs. The boy who is interested in facts is the one who has what is known as the scientific type of mind. It is from such boys that we recruit the ranks of our physicians, our engineers, our manufacturers, our technologists, or our skilled operatives in the various departments of production and commerce. The boy who is interested in ideas belongs to what we call the literary type. It is from such boys that we develop our journalists, our teachers, or our barristers. The boy who is interested in affairs belongs to what we call the administrative type. It is among such boys that we find our successful merchants, financiers, legal advisers, or constructive statesmen."

That is the central thought of it, but the whole article is commended to any who would look into the subject further.

QUIZ.

What constitutes success? Why are we responsible for our thoughts? What harm is

there in day-dreaming? What is the process by which a man deceives himself? What is the mental focus? What is mental digestion? Why should we accept the information offered by our teachers but form our own opinions? When is ignorance an excuse for error? How is independent thinking carried to a harmful extreme? Do men differ most in feature or in mind? What is the meaning of the maxim, "Know thyself"? Name President Hadley's three mental types.

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

The relation of imagination to faith.

The relation of imagination to science.

Studying—one meaning, many methods.

The value of meditation.

CHAPTER VI.

"THE HEART" IN SCRIPTURE.

Motto: "Man became a living soul."

In studying the young Christian's duties to himself we have considered the mastery and development of his body and the training and use of his mind. We now have to do with his self-culture in the domain of his moral nature.

"Heart" and "Soul."

The word most frequently used in the Bible to designate that compartment of man's complex organism is "heart." Mind, spirit, soul, conscience, are also found, and found bearing more or less of the same sense as "heart"; but this term, which occurs more than eight hundred times, is used with a latitude of meaning that covers them all. "Heart, used in psychology to signify, in popular phrase, the seat of the emotions, the desires and conations; in ethics, the moral condition, tone of feeling. In the ancient usage, biblical and classical, the range of the word was wider. The word sometimes embraced all the intellectual faculties. What we now call 'head,' and make antithetical to 'heart,' was then embraced in 'heart'." (Krauth-Fleming Vocabulary of the Philosophical Sciences.) To this statement might be added the fact that in the large majority of instances the biblical use of the word has reference to the moral attitude of the

person mentioned or in mind. In short, the word "soul," as commonly employed today, has much of the significance of "heart" in Scripture.

Illustrations of these points might be furnished to almost any extent; a few, selected from familiar passages, will suffice. It is generally agreed that the capabilities of the mind may be comprised under the three titles of Intellect, Sensibility, and Will. The intellect is the mind thinking, perceiving, judging; the sensibility is the mind feeling, or the emotional mind; the will is the mind purposing, resolving, determining. Now we find that in the Scripture the heart is said to act in all these ways. It is said to think. Thus we read, "Let . . . . the meditation of my heart be acceptable in thy sight" (Psa. 19: 14). Meditation is a purely intellectual process. Again we read concerning wise words "Keep them in the midst of thy heart" (Prov. 4:21), that is, remember them. Once more, we read, "Out of the heart come forth evil thoughts" (Matt. 15:19).

The Heart as Intellect.

If we look for passages that make the heart the seat and center of the emotions we find yet more abundant usage of that kind, which accords more nearly with our modern figures of speech. The penitent Psalmist writes, "A broken and a contrite heart, O

The Emotional Heart.

God, thou wilt not despise" (Psa. 51:17). That is a mourning heart. Here is one of another kind: "A glad heart maketh a cheerful countenance" (Prov. 15:13), a very natural effect. And a very profound and glowing emotion had the two who walked to Emmaus near the close of the brightest day of all the ages, who said to one another afterward, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?" Luke 24:32).

The Heart as Will.

The instances in which the heart is represented as the organ of the will are not so numerous as those in which it is credited with thought and feeling; and yet those instances are not few. In addition to the many passages in which something is said to be done with the "whole heart," which usually signifies a resolute and determined action, the following well-known texts speak to the same effect: "My heart is fixed, O God, my heart is fixed! I will sing, yea, I will sing praise" (Psa. 57:7)—a praiseful will; "They said in their hearts, Let us make havoc of them altogether" (Psa. 74:8)—a destructive will; "Let each man do according as he hath purposed in his heart" (II Cor. 9:7)—a benevolent will.

In all these mental acts, ascribed to the heart, which in common, modern speech are

attributed to the mind or soul, there is, as already stated, moral quality. In fact, moral quality inheres in all acts of beings possessed of moral natures. Nothing in human expression, unimportant in appearance or slight in effect as it may be, is without moral significance. Every thought, feeling, word, act, ought or ought not to be indulged; and that word "ought" (owe it), one of the weightiest words in our language, ever affirms moral quality. Take those light and airy products of the lips, the words we utter freely; they have a gravity that will tell for or against us in the scales of divine justice: "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37). And the words are weighed not only as they are pronounced, but also in their very origin: "There is not a word in my tongue, but, lo, O Jehovah, thou knowest it altogether" (Psa. 139:4)—altogether, that is in the genesis of its motive and choice up and out to its production by the voice. And our words are but one form in which thought, feeling, and will express themselves.

All Acts Have Moral Quality.

The supreme factor in the composition of man is soul. This is intimated in the record of his creation. In calling other orders of creatures into being the fiat went forth, "Let the waters swarm of living creatures, and let birds fly above the earth. . . . . Let the

Man a Soul.

earth bring forth living creatures after their kind" (Gen. 1:20, 24). But when man was to be created the word was, "Let us *make* man in our image" (Gen. 1:26). And, farther on, we read, "Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Was not this soul-life a different and higher endowment from that bestowed upon any other creatures? It is true the word translated "soul" is in dispute as to its larger or more limited meaning; but that is not strange, for the psychologists find it hard to agree upon a definition of the English word "soul." In all probability the translation is a fair one, conveying the thought of the spiritual part of man, soul the antithesis of body as mind is of matter.

Evolution and the Soul.

There are those who accept the theory of evolution as the best explanation of the creative method who yet hold that evolution does not account for the soul in man. Among them, and a leading spirit among them, was the late John Fiske. He wrote these positive words: "The conscious soul is an emanation from the Divine Intelligence that shapes and sustains the world." In his view, though he was an ardent advocate of evolution, it does not explain the noblest part of man. When man was at last evolved

he was made to differ from his long line of brute ancestors by a distinction that separated him from them by an infinite distance. He was given a soul. That soul was not derived from his ancestors but came to him as a special divine gift. This is a concession that not all evolutionists are willing to make.

The Soul is Dominant.

The importance of self-culture in this domain is evident from the fact that the soul is fundamental in man. Too common is the representation that pictures the structuring of man as beginning with the body as a foundation upon which are reared successively life, instinct, action, and so on, until last of all the spirit is added, resting lightly, a beautiful but ethereal crown, on all. Rather, the soul is at the bottom. That is to say, the man is what his soul is. We may not be ready to say with Spenser:

"From the soul the body form doth take,"

but we may say that the soul will gradually bring the body to its own estate, be it high or low, and discerning men will read the character in the features. Says I. H. Fichte: "The external material body is but the changing image of the internal process of soul and life." With that expression many men versed in psychology agree. The stratified rocks take shape from the seamless granite below them. Which is a parable.

As to methods of self-culture in the soul-

realm all the pages that follow will treat. No man can be true to holy principles and be the same as he was. They will, they must, transform him. Every exercise of love, faith, fidelity, patience, generosity, or any other Christian virtue is richly rewarded by the reflex of effect, increasing his readiness, his ability, and his joy in thus doing. Thus and thus only will he obey the injunction to grow in grace (II Pet. 3:18).

All for Soul Culture.

QUIZ.

What is the title of this series? What is the title of this part? What is the title of this study? What are the three capabilities of the mind? Give a Scripture quotation in which the heart is represented as thinking. Give one in which the heart is represented as feeling. Give one in which the heart is represented as purposing. What is the root meaning of the word "ought"? Complete this quotation—"By thy words thou shalt be justified. . . ." What is the supreme factor in the composition of man? How did man become a living soul? What was John Fiske's view of the origin of soul? What is the parable of the stratified rocks and the seamless granite beneath them? How do good deeds react on the doer?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

The mental steps taken in the production of a word.

The creation of man, differenced from that of other creatures.

The features as an index of the character.

CHAPTER VII.

THE ENLIGHTENED CONSCIENCE.

Motto: "I exercise myself to have a conscience void of offense toward God and men always."

Self-culture on the best lines involves the culture of the conscience. We have to do now with what is termed the enlightened conscience. When the enlightened conscience is mentioned it is implied that there is such a thing as an unenlightened conscience—a conscience darkened by nature or misuse or misfortune, and thus unfitted to do what it was intended to do. This leads to an inquiry, (1) As to the nature and function of conscience; (2) As to its darkening; (3) As to its enlightenment.

1. The Nature and Function of Conscience.

Conscience Defined.

The agreement in the definitions of conscience among men who have made a study of it, though not exact is not far from it. Perhaps the Century Dictionary represents that agreement as well as any other recent authority in defining it as "The consciousness that the acts for which a person believes himself to be responsible do or do not conform to his ideal of right; the moral judgment of the individual applied to his own

conduct, in distinction from his perception of right and wrong in the abstract, and in the conduct of others. It manifests itself in the feeling of obligation or duty, the moral imperative 'I ought' or 'I ought not'; hence the phrases, 'the voice of conscience', 'the dictates of conscience,' etc."

His Own Ideals the Standard.

In the foregoing definition there are several points worth noting. One of them is that conscience concerns itself with its possessor's conformity to or violation of his own ideals of right. It does not certify that those ideals are true to divine law. They may be far from it—may contradict it, and yet his conscience will approve or disapprove his conduct. Of this peculiarity something more is to be said presently.

One's Own Conduct Judged.

Another prominent point in the definition is this, that one's conscience is concerned with one's conduct and not with abstract right and wrong or with the right and wrong of the conduct of others. We do indeed take knowledge of the moral quality of principles and persons, and always according to our own ideals, but such judgments do not afford the peculiar sense of satisfaction or regret that attends the operation of conscience. As Dr. Bush has said: "The moral faculty exercises itself upon the actions

of others. It approves, even in books, of the virtues of a Trajan, and disapproves of the vices of a Marius, while conscience confines its operations to our own actions" (Quoted in the Krauth-Fleming Vocabulary).

Looking Forward, Too.

Yet another noticeable feature of the definition is this, that while the function of conscience is mainly retrospective, inducing its special emotions after the act, it is not wholly so. It may, often does, bring its pressure to bear as respects duties to be done or faults to be avoided. The imperative "I ought" or "I ought not" often sounds in the soul before the act. This is true especially of those who are accustomed to obey the voice of conscience. In too many the conscience is so slow of action that the moral quality of the deed or its omission is perceived only in retrospect.

2. The Conscience Darkened.

Darkened by Nature.

"And God saw everything that he had made, and behold, it was very good" (Gen. 1:31). If the perfect God was satisfied everything must have been right. Among these sources of divine satisfaction was man. He was right in body and soul. His conscience was a true moral guide. He might

well have offered that part of Pope's "Universal Prayer" which runs:

> What conscience dictates to be done,
> Or warns me not to do,
> This teach me more than hell to shun,
> That more than heaven pursue.

When man became a sinner his whole nature was perverted, and his conscience could not escape the general impairment. By the law of heredity all descendants of the first man are defective in soul and body. Thus the conscience is darkened by nature, that is, by the action of natural law. "The natural man," (I Cor. 2:14), is not man as he was originally constituted, but man as he is by natural descent. Probably Jesus referred to the conscience more than to any other one faculty when he said, "If the light that is in thee be darkness, how great is that darkness" (Matt. 6:23).

Darkened by Habit.

The clouding of conscience by nature is often deepened by habit. This is not a necessary process, for nature imparts tendencies not compulsions. It is said that men who work in boiler shops soon become oblivious to the banging that at first assaulted their ears with almost unendurable racket. Other bodily senses become similarly inured to painful attack. The hardening of conscience by habitual indulgence in sin is a yet more familiar fact. Lying, drinking, swearing, and other vices, at first loudly condemned by the

internal monitor, are by and by indulged without a qualm, nay, may be even gloried in. Habit has been styled "a second nature," a description well sustained by the prophet's reproachful words, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil" (Jer. 13:23).

Darkened by Custom.

And what is lacking in nature and habit to stifle the voice of conscience is often supplied by prevalent custom. It is more difficult than would be supposed by one inexperienced in that line of effort to resist the pressure of social usage, which by its frequent tolerance of what are styled the smaller immoralities prepares the way for grosser ones. When "they all do it" an independent spirit and strength of character are required to go against the current. The social tendency is ever toward a relaxation of conscience. Hence the apostolic teaching, "Be not fashioned according to this world" (Rom. 12:2).

Darkened by Bigotry.

We must not omit mentioning another influence, less common and more subtle than any yet named, clouding the conscience even while leading a person to think he is doing God service. No better name can be found for it than bigotry. Bigotry is an obstinate and unreasonable adherence to a religious belief. We are all in dan-

ger of it, perhaps no one is absolutely free from it. In its more pronounced form it has led many a well-meaning person to turn persecutor. In the times of the Spanish inquisition many of the men who hunted down heretics and inflicted on them the most cruel tortures were conscientious in their atrocious business. Paul said in his address before Agrippa, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth." He was speaking of his career as a persecutor (Acts 26:9). He would have been untrue to his conscience if he had not persecuted the Nazarenes. So deeply was his conscience darkened by bigotry.

3. The Conscience Enlightened.

Get Right with God.

We may now turn to a more agreeable topic. What is the most decisive step one can take toward enlightening the conscience? Much may be done by being well-born. That is to say, conscientious parents usually have conscientious children. The old race imperfection will be there, and it will still be true that "there is none that doeth good" (Psa. 53:1, 3; Rom. 3:12), but there are inherited differences in tenderness of conscience. Much may be done by training. Children may be taught by word and example to heed the inner voice. But the most promising step is that which is popularly phrased as

getting right with God—meaning the conversion of the unsaved and the renewed consecration of Christians. This will not complete the clearing up of the conscience, but it will be a fair beginning.

"Thy Word Is a Lamp."

The next step is to put oneself under divine instruction. The psalmist sings, "Thy word is a lamp unto my feet," and again, "Thy word have I laid up in my heart, that I might not sin against thee" (Psa. 119:105, 11). The conscience is an echo, and it is peculiarly adapted to echo the word of God. There's a conscience keynote for you. Take especially the clear and searching teachings of Jesus, better understood now and more penetrating than ever before. There's a conscience tonic for you. Not the weak saints of the Bible but the strong words of Christ are standard (John 12:48).

The Holy Spirit.

There is yet an agency to be named whose work it is to fit the conscience to fill its office in the Christian's life — the Holy Spirit. Conscience has sometimes been described as "the voice of God in the soul of man." But the "weak conscience" (I Cor. 8:7, 10, 12) is not such a voice, nor the "evil conscience" (Heb. 10:22), nor the "defiled conscience" (Tit. 1:15); and certainly not the "seared conscience" (I Tim. 4:2); but the "cleansed conscience" (Heb. 9:14), the "pure

conscience" (II Tim. 1:3), the "good conscience" (I Pet. 3:16), and the "perfect conscience" (Heb. 9:9)—these all do reproduce the divine voice in the human soul, and these cleansed and enlightened conditions are the effects of the Holy Spirit's welcomed presence in the heart.

The Spirit in the Conscience.

It has been said that he who has the Holy Spirit has no need of consulting conscience, but it cannot be the Lord's intention that the noblest moral faculty should be atrophied by disuse when the life has been just fitted to respond to its promptings. It is easier to think that as the Holy Spirit appeals through the word to reason, memory, love, and other mental and spiritual aptitudes, so he may appeal to conscience also to shape the conduct. This we know, that the Spirit-guided apostle gloried in the testimony of his approving conscience (II Cor. 1:12).

Conscience and Liberty.

We may not attempt to impose our conscientious scruples on others. We may and must testify and instruct, but we may not compel conformity to our own views of truth and duty. In that direction lies oppression of the rankest sort. "Who art thou that judgest the servant of another? To his own lord he standeth or falleth" (Rom. 14:4). At the same time it is part of Chris-

tian magnanimity to abridge one's own personal freedom in deference to the weak consciences of others who have not attained the same measure of liberty (I Cor. 10:29).

QUIZ.

Name the three divisions of this study. What is conscience? Whose conduct does conscience judge? Does conscience look forward, or backward? What is meant when it is said that conscience is darkened by nature? How is conscience dulled by habit? How by custom? How by bigotry? What is the first sure step toward clearing up the conscience? What is the next step? What is the chief instrument of the Holy Spirit in correcting the conscience? Name varieties of imperfect consciences. Name varieties of corrected consciences. How far should we be ruled by the consciences of others?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

Our ideals and our conscience.

Conscience an echo—of what?

The law of heredity.

Freedom of conscience, its scope and its limitations.

CHAPTER VIII.

THE SPIRITUAL MIND.

MOTTO: "Have this mind in you which was also in Christ Jesus."

Prominent among the duties the young Christian owes himself is that of cultivating that habit of mind which is known as spiritual.

1. Spirituality Defined.

First of all we need a definition. For to many minds the word "spiritual," as applied to living persons and visible acts, conveys but a vague impression. It would be sufficiently exact to say that the spiritual mind is one that is indwelt and guided by the Holy Spirit. But to many such an expression savors of mysticism. It is difficult to find a more apt and pithy definition than that culled from the Gospel of John: "In the world but not of the world." One who is "in" the world, however heavenly-minded he may be, cannot shut his eyes to the fact that as long as he is in the flesh and tied by gravitation to earth he sustains certain relations to men and things that cannot consistently be ignored. And yet the man of spiritual mind is not "of" the world, because the chief interests of his life are elsewhere.

In, but Not of, the World.

We are thinking now of the ideal man, the

man who fills out the program of "in the world but not of it," and no one should be discouraged who, aspiring to spiritual-mindedness, finds himself unable at once to realize his conception of it. And even his finest conception of it is imperfect. It looms larger and rises higher and becomes more attractive as he advances toward it, if he does advance. The growing Christian outgrows his ideals, not in the sense that he overtakes them, but in the sense that he amends them. It is doubtful that any man fully apprehends all that is possible in him in the way of godliness of life in the present world.

The Christian Ideal.

2. What Spirituality Includes.

Jesus, referring to his disciples in his great intercessory prayer, said, "They are not of the world" (John 17:16). They had been separated from the world not by their call to the apostolic office but before that by the fact of their being born anew. The new life in them joined them to another world and made them aliens here. Thus Paul writes, speaking for all believers, "Our citizenship is in heaven" (Phil. 3:20). The Christian life, then, has a positive heavenward side, a dominant heavenward side, evidenced by every grace that distinguishes it from the dominant spirit of the world. The beatitudes (Matt. 5:3-10) and "the fruit of the Spirit, love, joy, peace, long-

Heavenward.

suffering, kindness, goodness, faithfulness, meekness, self-control," traits which in their combination are not native to the human heart, are characteristic of the spiritual mind.

Earthward.

In the same prayer in which Jesus said, "They are not of the world," he said of his disciples, "These are in the world" (John 17:11). They therefore have relations and duties that look earthward. And it is interesting to observe that while believers are taught to "seek the things that are above, where Christ is, seated at the right hand of God," and to "set your mind on the things that are above, and not on the things that are upon the earth" (Col. 3:1, 2), by far the larger part of the precepts and exhortations given us in the New Testament pertain to our walk and work in this world, compelling us to give attention to things on the earth. But there is no essential discrepancy between the two lines of instruction, for the life below is to be shaped by motives drawn from above. Thus we may "use the world as not using it to the full" (I Cor. 7:31).

Some illustrations of what is included in the earthward aspect of the spiritual mind should be given for the sake of clearness.

Sample Teachings.

Sample teachings are selected of a kind supposed by some to be inconsistent with deep spirituality. When Jesus said to his disciples, "Give not

that which is holy unto the dogs, neither cast your pearls before the swine, lest they trample them under their feet and turn and rend you" (Matt. 7:6), he was but inculcating ordinary prudence in their work, telling them not to expose the truth to insult and themselves to unnecessary danger. When he advised guests at a feast as to selecting their places at table (Luke 14:8-10), he simply instilled a principle of etiquette and enforced it by an appeal to the human dread of shame and love of honor. When he said, after feeding the five thousand, "Gather up the broken pieces which remain over, that nothing be lost" (John 6:12), he gave his disciples a lesson in plain economy. And he himself was no less spiritual when he drove the cattle out of the temple courts and overturned the tables of the money changers (John 2:14-16) than when he was preaching or praying or healing.

Apostolic Testimony.

When we turn to the apostolic writings we find the same features—a blending of doctrines calling for heavenly-mindedness with doctrines that call for strict attention to the affairs of the present life in the measure of their importance. When Paul exhorts the Roman Christians to be "in diligence not slothful," enjoining industry in the daily occupation, he expresses no incongruous thought when he adds, "fervent in spirit; serving the Lord" (Rom. 12:11). And when he

urges the Thessalonians to "work with your hands . . . . that ye . . . . may have need of nothing" (I Thess. 4:11, 12), thus counseling thrift, he passes without a jar to a most spiritual line of instruction concerning those who sleep in Jesus. It is unnecessary to cite the several passages in which the apostle touches upon domestic relations, the reciprocal duties of husbands and wives, of parents and children, of masters and servants, in which the commonest fidelities of the household are interbraided with supreme devotion to the Lord Christ.

What these Passages Show.

These illustrative references to the gospels and the epistles show that spirituality includes along with a culture of the paramount Christian graces and a conscious alliance with the heavenly world, a prompt and practical adjustment of one's redeemed self to the conditions of the present life. The man who is too holy to attend to his business ought to be in heaven and out of the way.

3. What Spirituality Excludes.

The Worldly Spirit.

If the spiritual man is the man who is indwelt and guided by the Holy Spirit and so is in the world but not of the world, it follows that he is freed from the control of the worldly spirit. That spirit has been summarized as "the lust of the flesh, the lust of the eyes, and the vainglory of life" (I John

2:16). "Worldliness," says F. W. Robertson, "consists in these three things: attachment to the outward, attachment to the transitory, attachment to the unreal, in opposition to love for the inward, the eternal, the true; and the one of these affections is necessarily expelled by the other." Dr. Chalmer's expression, "The expulsive power of a new affection," is illustrated when the spiritual mind excludes worldliness, as it must.

There are other things, less easily discerned, which wear the guise of spirituality, but which a genuine spirituality must exclude. One of them is the assumption of an air of superior piety, that is, sanctimony. It deftly insinuates itself in some who are impressed with the beauty and propriety of a devout manner and who, instead of seeking the spirit of it, imitate its form. It is the appearance that strikes them and the appearance is what they seek. It is not hypocrisy pure and simple, but an unconscious hypocrisy, if such an expression is allowable.

Sanctimony.

Bearing in mind that reference is had not so much to intended deception as to self-deception, it is to be observed that sanctimony is not a matter of bearing alone. It exercises itself yet more frequently and emphatically in speech. Glowing, enthusiastic words and phrases, expressive of

Its Verbal Form.

devout sentiments and emotions, are uttered in accordant tones of voice and often kindle responsive feelings in others, yet they are imitations only and not true coin of the realm. While it is due to ourselves that we cultivate spirituality of the highest type, we must see to it that we do not exceed our personal experience in the testimony we bear. Cold candor is better than warm cant.

Fanaticism.

Yet one more delusion that mistakes itself for spirituality is a zeal that draws its inspiration from one truth alone. There are fanatics who are rank errorists. We are not speaking of them. Nor do we refer to the moral reformer who is forced to aim his weapons at the one evil he would destroy. The fanaticism that poses as spirituality takes a single gospel truth, usually a subordinate truth, and magnifies it to a degree that minifies other truths of equal or greater importance, and thus distorts the whole system. Such a one will toil and spend and often be willing to suffer for the truth he holds, and therefore credits himself with great devotion to a spiritual idea, whereas his labor is given to the unwise task of attempting to stand the pyramid on its apex.

QUIZ.

What is spirituality? What does it include on its heavenward side? What on its earth-

ward side? What did Christ teach in the way of prudence in Christian work? What in the way of etiquette? What in the way of economy? What did Paul teach in the way of diligence? What domestic relations did he touch upon? What do these teachings of Christ and his apostle show? How is the worldly spirit summarized in the First Epistle of John? What is the sanctimony described in this study? What form of fanaticism is described?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

The Christian ideal, ever approached yet ever retiring.

The spirit of Christ in cleansing the temple.

The evil of cant.

"The expulsive power of a new affection."

CHAPTER IX.

THE GOLDEN RULE.

MOTTO: "As ye would that men should do to you, do ye also to them likewise."

The basis of social order is justice — the basis, the foundation, not the whole structure. If justice is wanting, society, even civilized society, is a house built on the sand. Other principles may seem more essential to the common welfare, such as love, compassion, generosity, forbearance. These, it is admitted, are of large importance, necessary indeed. Still, a sense of justice must be diffused through all these finer motives, else they will lack firmness, precision, proportion. Love apart from justice is mere flabby amiability—represented by "the good God" to whom the French so freely refer, an indulgent Being whose holiness is a loose outer garment and easily thrown aside. God knows how to be merciful because he knows how to be just. His mercy does not destroy his justice but is superimposed upon it. It is one of the glories of his redemptive plan that he can be just in justifying the believer (Rom. 3:26).

Justice the Basis.

And what is justice? The common concep-

tion of it is right. No word needs defining less, save for those who try to pervert its meaning. The dictionary says it is "practical conformity to the laws or principles of right action—the rendering to every one of that which is his due." The best explanatory note on justice is the Golden Rule. Luke (6:31) gives it in its shorter and more familiar form: "As ye would that men should do to you, do ye also to them likewise;" which has been put into the colloquial form: "Do as you would be done by."

Justice Defined.

The Golden Rule is sometimes referred to in terms that ascribe to it a gentler character than rigid justice, but nothing can be gentler than justice when gentleness is due. When the Golden Rule calls for kindness, forgiveness, the ministries of affection, justice supplies them. For justice, be it remembered, is "the rendering to every one of that which is his due," and when the principle of "Do as you would be done by" says, "If I were in this person's place I should like to be helped," conscience says, "Help is due," and justice says, "What is due must be rendered." The Golden Rule appeals to no external law, but to one's sense of fairness. It does so even in the gracious domains of love and sympathy, how much more in the unemotional contacts and transactions of life!

Its Fairness.

Moreover the Golden Rule invokes justice. It calls for recompense in kind. It says in act, "This is the way to treat me."

Recompense in Kind.

And when a person gets what he gives, whether of good or evil, especially if it be a providential recompense, there is general satisfaction among the onlookers. Haman hanging on the gallows he made for Mordecai is not an object of pity. When we read the words of David concerning the Cush (Psa. 7:15, 16): "He hath made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violence shall come down upon his own pate," we see in such statements a fulfilment of what seems to be implied in the Golden Rule, namely, You are likely to be treated as you treat others. That is sometimes called "poetic justice;" rather it is justice of the most literal, practical, unpoetical sort.

Likely to be treated? We may put it stronger. The recompense in kind which the Golden Rule calls for is not left for occasional and sporadic realization; it is a constant and universal feature of the divine administration. So we read the psalmist's address to God: "With the merciful thou wilt show thyself merciful; with the perfect man thou wilt show thyself perfect; with the pure thou wilt show thyself pure;

A Divine Law.

and with the perverse thou wilt show thyself froward" (Psa. 18:25, 26). So did Jesus teach: "If ye forgive men their trespasses, your heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6: 14, 15). More broadly did he teach, as touching all relations and transactions, "With what measure ye mete it shall be measured to you again" (Luke 6:38). To which Paul adds in the same vein, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap" (Gal. 6:7).

The Grace of Justice.

From the foregoing considerations it may be argued that the young Christian cannot too thoroughly imbue himself with the principle of justice in his opinions of others and his dealings with them. This, however, is not *all* of Christian character; it is only the beginning of his definite relations with his fellowmen. A fair beginning, too; for justice is not the severe and barren and unlovely thing that it is often represented. It points out and defines and prepares the way for many duties. It puts a spinal column of rectitude in all the life. It makes truth more exact, fidelity more faithful, sympathy more sincere, mercy more gracious. In a man who is known to be just, every fine trait, every kind act, is rendered more illustrious by

the solid background against which it is displayed.

Just, and Nothing Else.

True, taken by itself, justice is not a winning virtue. The man who is just and nothing else is not an attractive person. If one were to be shut up to a single trait, it would be better to be some other, even though that other should lack the steadiness and strength that justice would impart to it. "Scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die" (Rom. 5:7). The "righteous man" is one who is just, and nothing more. He fulfills his contracts to the letter, and rigidly holds others to the same strict account, and woe to them if they come short. The "good man" is one who, in addition to being just, is always considerate of others, making allowance for their weaknesses, excusing their defects, and relaxing their obligations. Such a one has heart-friends many and true. We do not want justice alone. But, having it as a foundation, upon it may be reared a noble superstructure of character, some of whose features are yet to be considered.

A Good Maxim Abused.

Before closing this study of the Golden Rule as infused with the spirit of fairness, which is the spirit of justice, reference should be made to divers abuses of it. There is a maxim in circulation: "Be just

before you are generous." It is a good rule, but it seems to be used most frequently not for the purpose of inciting to justice but for the purpose of exempting from generosity. It is true that justice takes precedence of generosity; we must not give to one what is due to another, for what we have that is due to others is not our own, and we must not make free with the property of another. But is it due? And if so, why is it not paid? And will you make no more debts until this is paid? A few questions in that line will usually disclose the fact that it is not that justice is so dear but that generosity is so irksome. If there were more justice in the world there would be less occasion for generosity, but justice sometimes demands generosity.

The Criminal's Plea.

An artful misuse of the Golden Rule was that of the criminal who applied to the governor for pardon, saying in effect: "If you were in my place you would like to be set free. Do as you would be done by." The governor's answer is not recalled, but he might have said, "There is another party to be considered, namely the people whose servant I am. I must put myself in their place and do for them what I would like them to do for me. I would like to be protected from the criminal class, therefore I must protect them from the criminal class."

So also pupils might call for easier lessons, shorter hours, and longer recesses, and children might ask for harmful indulgences, all on the ground that teachers and parents ought to do as they themselves would like to be treated by them if relations were reversed. But teachers and parents would well reply, "We do put ourselves in your places, but we keep our own heads; and we know well that in after years you will thank us for our present methods!" The Golden Rule, even in its most liberal interpretation, does not warrant the laying aside of ordinary discretion. If it did, it would be like the image Nebuchadnezzar saw in his dream, one end of gold and the other of clay, and destined to be destroyed.

Pupils and Children.

QUIZ.

What place does justice occupy in the social order? What is justice? Give the Golden Rule in Scripture form. In popular form. To what does the Golden Rule appeal? What is the meaning of "recompense in kind"? How does "recompense in kind" appear in the moral government of God? Complete the quotation, "With what measure ye mete ....." What is the difference between the "righteous" man and

the "good" man in Rom. 5:7? What do you think of the saying, "Be just before you are generous"? How is the Golden Rule sometimes misapplied?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

The place of justice in civilized life.

Historic instances of recompense in kind.

Justice in relation to other virtues.

The use of common sense in interpreting the Scriptures.

CHAPTER X.

HONEST AND TRUE.

Motto: "Showing all good fidelity."

In our studies of duties to others we are still in the region covered by the word justice. The whole moral law may be epitomized in that word—the rendering to each that which is his due. The first table of the decalogue shows what is due to God, the second what is due to men. We are now considering what is due to men, and we name honesty and truthfulness, not as comprising all such duties, but as representing them all. Also it is to be observed that these two commandments, "Thou shalt not steal," and "Thou shalt not bear false witness," indicate the principal moral weaknesses of respectable people, sins that are commonest and most easily condoned.

Two Prominent Weaknesses.

1. "Thou Shalt Not Steal."

Can such a word as that be addressed to Christians? There are those who maintain that the moral law is not addressed to renewed men, that they have an inward principle of love which sends them out on the path of duty more swiftly than any external law can drive them, that

Christians and the Moral Law.

they are not compelled to go back to Sinai to find what they must do and not do, that they are "not under law, but under grace" (Rom. 6:14). All this may be admitted. Nevertheless, it remains true that "the law is holy, and the commandment holy and righteous and good" (Rom. 7:12). When any man, Christian or not, steals, he comes under the Sinai law. And some Christians do sometimes steal. Hence the pertinence of the word sent to the Christians in Ephesus by Paul, "Let him that stole steal no more" (Eph. 4:28).

Purloining.

In his letter to Titus the apostle uses a new word for stealing. Telling his young friend, among other points of instruction he should give the Cretans, what exhortations he should address to servants, he specifies pleasing their masters, not talking back or contradicting, and "not purloining." It looks as if the bondmen of those days had found a softer word than "steal" to cover the same idea, and were accustomed to use it—purloin, a word that meant to conceal. In using that word they as much as said, "We do not steal. Oh no, we simply put things away." And Paul takes up their more euphonius word and bids Titus tell them not to do it (Tit. 2:10).

And that is a reminder that the finding of other and milder names for stealing is a

custom that has not gone out of use. Not only among the vicious, but among the better classes as well there appears a disposition to veil coarse sins under fine names. This tendency often takes jocular form, especially when small stealings are referred to, as if the gravity of a violation of the law of God could be lifted by a smile, and as if the large thefts are not prepared and led up to by success in smaller ones, as has often been confessed. It is not necessary to give illustrations of these softer terms, but it looks as if the expectation is that the disguise will be more effective as the number of their syllables is increased.

Fine Names for Coarse Deeds.

Of course, it is not necessary to be a burglar, a pickpocket, or a highwayman in order to be a thief. There are other and gentler methods, of which the civil law takes no notice, save in exceptional instances. Business customs are not in all respects promotive of honesty. On the part of both seller and buyer there are often practices that in intention at least transgress the prohibition against stealing. It is scarcely necessary to say that advantages secured by the dealer through misrepresentation of values and by other false devices known to competitive trade are nothing else than stealing. "Sacrifice" sales are often an attempt to sacrifice the public. No less is it stealing when

Thievery in Trade.

the customer takes advantage of errors in measurement or in change, or secures credit beyond his ability to pay. It is a singular fact that there are those who are strictly conscientious in their dealings with individuals and quite otherwise in dealing with corporations. They will steal rides on public conveyances and outwit the tax-collector if possible.

But there is another question touching business life which is not so easily disposed of. It is the question of profits. How much is a producer, manufacturer, transporter, or merchant entitled to receive in the way of profits? Profit is acquisition beyond expenditure. The business world seems to hold that a man has a right to "make" all he can in fair transactions, that there is no ethical limit to profits, that the law of demand and supply regulates profits, and that that law is too rigid in its operation to be successfully resisted. The law of demand and supply has obtained a larger place in the regard of political economists than it is entitled to. It is the ready refuge of men who artificially create demands and who craftily manipulate supplies. But where demand increases beyond supply by natural means, we can conceive of a man refusing to coin money out of the necessities of others. As in a time of famine, for example, one who is well stocked with provision might limit his profits to a liv-

Profits.

ing scale. If such a one should claim to do so from a principle of honesty, who could gainsay it or refuse him respect?

2. "Lie not One to Another."

Yes, this exhortation was addressed to Christians (Col. 3:9), and doubtless it was needed. Lying is probably the commonest of all the sins forbidden in the second table of the decalogue. A lie is an untruth told with the intention of deceiving. The terms of this definition should be well considered. A person may tell a falsehood and yet not lie, because he believes it to be true. One may tell a falsehood in a well-understood jest and be guiltless of lying. On the other hand, one may lie without direct telling, by insinuation, by a gesture as one might point in the wrong direction when another inquires the way, by a wink of the eye or an accent of the voice. The intention to deceive stamps the lie.

Lying Defined.

Many are the sins of the tongue. Its offenses have the singular distinction of being forbidden in both tables of the moral law—profanity (Ex. 20:7) and bearing false witness (Ex. 20:16). And it is a noticeable peculiarity that in the frequent and severe denunciations of sins of speech in Scripture the guilt seems to be laid upon the

Offenses of the Tongue.

member of the body through which those sins are committed, as if the tongue contrived the mischief it does. So the tongue is addressed as if it, and not the heart behind it, were the culprit: "What shall be given unto thee, and what shall be done more unto thee, thou deceitful tongue" (Psa. 120:3)? The hand is not accused of stealing or the eye of coveting, but the tongue is charged with deceiving. It is thought that such accusations are brought against this member because it is so very busy, as if it must outstrip the action of quick mind and wicked heart. So prevalent are sins of speech that freedom from them means a high degree of moral attainment: "If any man stumbleth not in word, the same is a perfect man, able to bridle the whole body also" (Jas. 3:2).

Common and Damaging.

Of all transgressions of the tongue, lying is most common, for the strictly truthful man at all times, in all matters, and to every one is very rare. Not one person in a thousand can conscientiously say as did a witness in a court of justice who, being reminded by an examing lawyer that he was under oath, said, "My oath makes no difference with me; I always tell the truth." Lying is not only most common, it is also most damaging. Profanity will outrank lying for wickedness, for it is an insult offered directly to God, but the harm of profanity is

limited mainly to the guilty one while lying injures many, repeating itself beyond limit.

The Common Conscience Weak.

The common conscience is very weak in its protest against this vice. Its universality obtains for it lenient judgment and a variety of soft names. In some instances it has been justified—as if sin were ever justifiable! It surpasses stealing in the number of disguises it wears, therefore it is well to remember that "half truths" are often whole falsehoods, that "pious frauds" are usually impious deceits, and that "white lies" always have black hearts.

Fidelity

The young Christian who would discharge his duties to his fellows will find those duties simplified and made clear by holding firmly to the purpose to be honest and true. Perhaps the word fidelity, one of the largest and fairest words in the language, is expressive of both virtues. And if one's life is circumscribed narrowly in its opportunities and obligations, it is good to remember the words of our Lord, "He that is faithful in a very little is faithful also in much" (Luke 16:10).

QUIZ.

What class of duties is indicated in the first table of the decalogue? What in the second?

What is the relation of Christians to the moral law? Complete the quotation, "Let him that stole ....." What other word did Paul use for stealing in his letter to Titus? What did it mean? What softer words are used for stealing in our times? What business customs are dishonest? What are profits? What, if any, are the ethical limits of profits? Define lying. What class of sins is pointed out in both tables of the decalogue? What is the commonest of all sins of the tongue? Why is lying never justifiable? Complete the quotation, "He that is faithful ....."

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

Justice and righteousness as synonyms.

Small stealings lead to large ones.

An explanation of the last six words of James 3:6.

"Pious frauds."

CHAPTER XI.

LOVE FULFILS LAW.

MOTTO: "Love therefore is the fulfilment of the law."

We more nearly approach the heart of our duties to others when we come to the command to love them. Our Lord summed up the entire Mosaic code, moral and ceremonial, in the one word Love, and declared that all the law and the prophets hang thereon (Matt. 22:37-40). Love to God is the first, greatest, all-inclusive commandment; love to man the next in rank—subordinate because no person, however related to us, has so strong a claim on our love as God; subordinate also because "love to God is the only true principle and spring of all due love to man" (Leighton); subordinate too in the terms of the law, for love to God is required with all the force of mind and heart, but "as thyself" is the law's lower standard of love to one's neighbor. What the law requires the new life in Christ approximately supplies.

The Sum of the Law.

The title of this chapter was suggested by the words of the apostle Paul: "Love worketh no ill to his neighbor; love therefore is the fulfilment of the law" (Rom. 13:10). The question naturally rises, Is that enough, to do no harm? Will that negative attitude satisfy the demands of

Negative in Form, Positive in Fact.

love? Does not love require positive expression?—the doing of good, and not merely the abstaining from mischief? The answer is what you might expect. Love is positive. But no one would hesitate to attribute that positive grace to one who is so circumspect as to do no harm. Moreover one who loves so much that he "worketh no ill to his neighbor" will not stop at that. You may be sure he will not be found lacking in active kindness when occasion offers. Thus the passage quoted above though negative in form is positive in force. Love does fulfil law. But we must take all the divine testimony together, and not pivot a mass of doctrine on a single utterance.

1. Loving the Brethren.

Very Emphatic.

Gathering up the more prominent teachings of the New Testament touching love to others, we find that strong emphasis is laid upon the duty of mutual love between believers. Jesus made repeated reference to it in the discourse of the supper chamber the night before he died, saying, "These things I command you that ye may love one another" (John 15:17); and "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Many a child of God, filled with a sense of unworthiness and doubting whether he was

ever born anew has been reassured by the words: "We know that we have passed out of death into life, because we love the brethren" (I John 3:14). And many can testify from out their own experience to the truth of the words: "Concerning love of the brethren ye have no need that one write unto you, for ye yourselves are taught of God to love one another" (I Thess. 4:9).

The Fruit of the Spirit.

Let us find, if we can, recorded instance of this brotherly love that will serve to illustrate it. Perhaps the most striking example of it occurred in connection with the Pentecostal ingathering. In the clustered "fruit of the Spirit," mentioned by Paul (Gal. 5:22, 23), love stands first, and that grace was conspicuously exhibited among the thousands of believers who were won to Christ immediately after the Holy Spirit was given. We read: "The multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common..... Neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made to each, according as any one had need" (Acts 4:32, 34, 35). It

is true that we find no other place in which love of the brethren was shown in the same way and to the same extent, but it was a magnified type of what Christian love will do in any place where it is normal and has similar occasion.

2. Loving the Neighbor.

"Thou shalt love thy neighbor as thyself," said Jesus, quoting Moses (Lev. 19:18). The lawyer (expounder of the law) to whom he spoke, "desiring to justify himself," brought up a question often discussed and ever unsettled among the scribes, "Who is my neighbor?" By way of answer Jesus gave him the parable of the Good Samaritan, which settles the question for us as well as for the lawyer. That parable is one of the most artistic, so to speak, of any that our Lord gave. It not only answered the lawyer's question but also illustrated the work of love. Need makes men neighbors, and love means service.

The Good Samaritan.

Just here it may be well to remark the nature of the love enjoined in the New Testament. The wide range of thought covered by the word in common usage obscures its clear significance where it is commended or commanded in the words of Christ or his apostles. It is not

Love Means Service.

the desire of possession, or admiration awakened by attractive qualities in its object, or an outrush of emotional benevolence. Love means service. That appears in the two illustrations just given—the community of goods in the church at Jerusalem, and the parable of the Good Samaritan. Unquestionably there is much good sentiment in Christian love, but it is more than a sentiment—a principle that expresses itself in most practical ways. So we read: "Through love be servants one to another" (Gal. 5:13).

Love in Art and in Life.

Love as a pleasing thought is present in the New Testament, but more frequently does it show its presence, like faith, by the work it does. The artist usually pictures Christian love as a beautiful maid, tidy, smiling, sweet, in graceful pose, and doing nothing. Real love in real life is not idle. It has soiled hands and feet, and its raiment is awry with exertion. Paul's panegyric on Love (I Cor. 13), which is entitled to a conspicuous place in New Testament psalmody, is reducible in its every line to terms of service.

3. Loving Enemies.

Among the radical teachings of the Sermon on the Mount not the least radical is

A Radical Teaching.

the crisp command, "Love your enemies" (Matt. 5:44). A religion that impresses such a duty upon its adherents, expecting them to translate it into action, bears the marks of divine origin. It contradicts the natural instincts of mankind, the maxims that are current in every land, the proud boast of high-spirited men that they never forgive and never forget, and the traditional precept among the Jews which added to the command, "Thou shalt love thy neighbor," the words "and hate thine enemy" (Matt. 5:43). It may be thought by not a few that in this teaching Jesus pitched the key too high for human nature's singing. If he had limited himself to the doctrine of no retaliation, or if he had taught that we may outwit the enemy without harming him, or if he had counselled flight from the enemy's presence, any of these would fall within the range of human ability; but to demand that we love our enemies, that is calling for an impossibility. Jesus added, "That ye may be sons of your Father who is in heaven" (Matt. 5:45). It ought not to be impossible for a child of God; and, indeed, very many of them have done that precise thing.

There are good men who say that as far as they know they have not an enemy in all the world. That is usually placed to their credit. Perhaps it is not creditable. Perhaps

they have not been faithfully outspoken in their testimony against prevalent wrong.

A Doubtful Credit.

Jesus expected that his followers would make enemies and would suffer persecution at their hands. He has left on record a word that bears gravely on this point: "Woe unto you when all men shall speak well of you" (Luke 6:26). We may be reminded in this connection that times have changed. It is true; but human nature is the same. The old word still stands on the page of the Book: "They that would live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). The persecution takes on other forms than of old, but the spirit of it is what it ever was.

Here, too, love is to take active and serviceable shape.

Love is Active.

Enmity varies in intensity through many degrees—all the way from that expressed in social slights to that which has murder in its heart. There are those who think they have attained a considerable moral elevation when they avoid an enemy. But that will not suffice. Avoidance is certainly better than strife, but love does not avoid; it seeks and serves. So did God act toward a hostile world, and the children of God should resemble their Father.

Love fulfils law—not only the law of Mount

Sinai but also the stricter law of the Mount of Beatitudes. Such fulfilment is well within the scope of the grace-touched life, as has been demonstrated over and over again. Nothing less than such fulfilment will satisfy the person who is taught of God. In the attempt to realize this we may say with the apostle: "The love of Christ"—not our love to him but his to us—"constraineth us" (II Cor. 5:14).

The Great Constraint.

QUIZ.

Why is love to God the first and greatest commandment? Complete the quotation, "Love worketh no ill to his neighbor....." Why is it not enough to do no harm? Complete the quotation, "We know that we have passed out of death ....." How did the Jerusalem church show brotherly love? Give in your own language the parable of the Good Samaritan. What various meanings are attached to "love" in common usage? What is the New Testament meaning? Where do we find Paul's panegyric on love? Name some of the degrees of enmity. What kind of enmity is creditable to its object? Why is it not enough to avoid an enemy? What is the Christian's chief constraint to duty?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

Negative and positive virtues, their comparative value.

Why not have community of goods in churches now?

The limited and larger meanings of "neighbor."

The artistic elements in the parable of the Good Samaritan.

CHAPTER XII.

LOVE OVERFLOWING.

Motto: "Be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded."

The Heart a Spring.

We now come to the more spontaneous promptings of Christian love. We have studied rule and law — the rule of justice and the law as fulfilled by love, in all of which the action of the will is involved. We now take up some of the exhibitions of that divine affection which, when the heart is right, do not wait for the action of the will. They are free, unconstrained, like the overflowing of a full spring. For the heart is a spring, and though it may be by nature or habit "stony" (Ezek. 36:26), it will, like the rock in Horeb (Ex. 17:6), gush with refreshing eagerness when touched by the rod of grace.

Nature Surpassed by Grace.

The display of natural affection, as between parent and child, between brother and sister, between friend and friend, is admired by all who see it. In some instances it rises so high in self-sacrificing devotion as to seem to picture forth the primal perfection of man. But there is something more remarkable in the instant warm regard that

brings entire strangers into closest fellowship upon the discovery that they are of the faith; something yet more remarkable in a mutual regard that ignores the customary divisive distinctions of class and race and culture, and proclaims the essential unity of those who are joined to the Christ—a present realization of the Saviour's prayer "that they may be one" (John 17:21); for that unity is of the heart and not of the head, much less is it a oneness of external organization.

Love Among the Disciples.

Perhaps this is the best place to say that which must be said, that the overflowings of Christian love are and should be most manifest among and between Christians. That is the law of the kingdom, a law that has a corresponding impulse in the hearts of the true subjects of the King. While all natural and innocent affections are reinforced in the life in which Christ is enshrined, adding tenderness and fidelity to domestic and social relations, the disciple is taught to hold in dearer esteem his fellow disciples. On one occasion Jesus was told that his mother and brothers desired to speak with him. He replied, "Who is my mother? and who are my brethren?" Then, stretching out his hand toward his disciples, he said, "Behold my mother and my brethren! For whosoever shall do the will of my Father who is

in heaven, he is my brother, and sister, and mother" (Matt. 12:46-50). All three natural relations are braided into one to express the dearness of spiritual relationship. When we read, "Honor all men. Love the brotherhood" (I Pet. 2:17), we see a plain distinction made between the feelings to be entertained toward "all men" and those due to "the brotherhood." A similar distinction is made elsewhere: "As we have opportunity, let us work that which is good toward all men, especially toward them that are of the household of the faith" (Gal. 6:10).

1. Agreement.

Harmony.

When Christ's disciples are obedient to his command to love one another there is agreement among them. A good word for such agreement is the Scripture term "accord," a thought which is often expressed by a word in more common use among us—concord. Concord in music is called harmony, and harmony is secured not by all the musicians sounding the same note, but by all sounding a variety of notes that are in accord, which produces a richer effect than unison or even melody. It is much the same in a company of disciples of Christ, say a church: "Being of one accord" (Phil. 2:2). Harmony in a church is not secured by "agreeing to disagree," or by enter-

ing into "a conspiracy of silence" on unsettled questions, but rather by emphasizing those fundamental truths, experimental acceptance of which is requisite to church membership—the new birth and loyalty to Christ.

Unity in Diversity.

Thus a higher unity is provided than could possibly be obtained by subscription to a creed or submission to a pope—a unity in diversity, a principle abundantly and beautifully illustrated in the natural world. Thus individual freedom of thought and action is not abridged and at the same time "love, which is the bond of perfectness" (Col. 3:14), keeps all compact. "Doubtful disputations" (Rom. 14:1 margin), profitless discussions, are certainly forbidden, but individual personality is not crushed under a rigid uniformity. But did not Paul write beseeching the brethren in Corinth "that ye all speak the same thing" (I Cor. 1:10)? That is the way it reads. But Paul is to be interpreted by Paul. There he was guarding against schisms—the rallying of parties around the banners of names, Paul, Apollos, Peter, Christ. That he did not mean that they should make a ritual and limit their devotional utterances to that is evident from his language in another part of the same epistle. Describing their meetings, he writes in approving terms, "When ye come together, each one hath a psalm, hath a teaching, hath a rev-

elation, hath a tongue, hath an interpretation. Let all things be done unto edifying" (I Cor. 14:26). The concord was to be found in the edifying purpose, not in an unvarying uniformity of expression.

2. Sympathy.

Agreement is called for in the words, "Be ye all likeminded" (I Pet. 3:8), and the next word is "compassionate." Compassionate means feeling with others in their sufferings. And that is what sympathy means in its original sense. But the latter word has come to have a broader meaning in the speech of men, including a fellow feeling of joy as well as sorrow, a thought reflected in the apostolic exhortation: "Rejoice with them that rejoice; weep with them that weep" (Rom. 12:15). Indeed, it sometimes has a larger meaning still. Jeremy Bentham says of sympathy:

Sympathy a Broad Word.

> In a good sense, it is styled benevolence; and, in certain cases, philantnropy; and, in a figurative way, brotherly love; in others, humanity; in others, charity; in others, pity and compassion; in others, mercy; in others, gratitude; in others, tenderness; in others, patriotism; in others, public spirit.

It is to be observed that all these meanings involve the thought of hearts catching and reflecting the emotions of others.

However instant may be the sympathy of

men in general for each other and even for the pains and pleasures of the brute creation, it is expected that those who are of the household of the faith will be especially prompt and sincere in entering into the joys and griefs of their brothers and sisters. The common use of the titles "brother" and "sister" among believers in apostolic times indicates the existence of a family feeling among them, which was more than a pleasing sentiment — a recognition and declaration of a close spiritual relationship. This idea the apostles encouraged. In the passage already referred to (I Pet. 3:8) after "Be ye all likeminded, compassionate," we read, "loving as brethren, tenderhearted." So also in another place: "In love of the brethren be tenderly affectioned one to another" (Rom. 12:10).

In the Household of Faith.

Those expressions, "tenderhearted" and "tenderly affectioned," are very suggestive. They picture such a state of mind as is acutely sensitive and instantly responsive to the moods of others. This delicate susceptibility to others' feelings is to be cultivated. It is not an effeminate weakness, but is entirely consistent with strength of character. Character is defective without it. Our religion is not stoical. In all appointed sufferings the Christian's shield is not an acquired insensibility but the sufficiency of divine grace (II

Tenderness.

Cor. 12:9). The apostle to the Gentiles, who endured with fortitude many sufferings for the gospel's sake, was a tender-hearted man. His letters to the churches reveal a spirit keenly alive to their woes and their triumphs, and in his prison at Rome he is moved at the recollection of Timothy's tears (II Tim. 1:4).

3. Help.

Sympathy and Prayer.

Overflowing love overflows in helpful ways. It is not an aimless gush. If it is love, it will not evaporate at sight of distress nor satisfy itself with words. The needs of the beloved give love its welcome opportunity of service. But if human relief is impossible love finds vent in a sympathy that is felt rather than heard by its object.

And prayer, too, is a help—a very practical kind of help. If prayer avails at all to bring in divine reinforcements (and who that believes the Bible can doubt it?) it is a genuine mode of assistance. Paul asked the Romans and the Corinthians to help him by their prayers (Rom. 15:30; II Cor. 1:11).

Help Direct.

But brotherly love cannot content itself with sympathy and prayer if it has at command direct means of relief. It uses no pious cant of "Go in peace! Be ye warmed and filled" (Jas. 2:16). The early churches had an excellent training in this line. Be-

cause of local conditions the church at Jerusalem had an unusual proportion of dependent poor. The churches abroad helped them bear this burden by generous contributions of money for "the poor among the saints that are at Jerusalem" (Rom. 15:26).

QUIZ.

How do hearts become hard? How is Christ's prayer for the unity of his disciples realized today? Complete the quotation: "Whosoever shall do the will of my Father . . . ." Name the three divisions of this study. What is the difference between harmony and unison? What are "doubtful disputations"? What is meant by "That ye all speak the same thing"? What was the original meaning of sympathy? How has that meaning been enlarged? Give one or more instances in which the title of "brother" or "sister" was used among the early Christians. What is it to be tender-hearted? How does sympathy help in distress? How does prayer help? Why and how did the Gentile churches help the church in Jerusalem?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

The value of natural affections.

Unity in diversity as seen in nature.

The advantages and disadvantages of ritual in worship.

Love as a sentiment and love as a force.

CHAPTER XIII.

THE TRUE ALTRUISM.

MOTTO: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."

We now come to the highest grade of love. We may best be prepared to look into it by first briefly retracing the steps by which we have reached this point. Having considered the duties we owe to ourselves under the Second Part, we took up the duties we owe to others in this Third Part. In this Part justice came first as exhibited in the Golden Rule, then fidelity in the form of honesty and truthfulness as representing the second table of the moral law, then the summing up of that table in the command to "love thy neighbor as thyself," then the overflowing of love, especially toward those who are of the household of the faith.

A Glance of Review.

We now come to the altruistic principle of loving others more than we love ourselves, according to our Lord's "new commandment," quoted as a motto at the head of this chapter and found in John 13:34. The pith of the commandment is in the words "as I have loved you." That was what

The New Commandment.

entitled it to be called "new." The command to love others was old—as old as the days of Moses. But when Jesus says "as I have loved you" he sets up a standard as new as it is high. How deeply he loved, how constantly, and at what an expense of pain and sorrow and shame and death, we can but faintly conceive; for we read that the love of Christ "passeth knowledge" (Eph. 3:19).

What is Altruism?

We have in the new commandment an expression of the true altruism—true altruism as distinguished from a so-called altruism which, however beneficent, is still inferior to that taught in the New Testament. But what is altrusim? The Century Dictionary says it is "a term first employed by the French philosopher Comte to denote the benevolent instincts and emotions in general, or action prompted by them." But Comte seems not to have fully explored the philological contents of the word he introduced. Herbert Spencer came a little closer to its real meaning in saying, "It is all action which benefits others instead of benefiting self." Altruism, according to its Latin derivation, is "otherism." It is not devotion to others' welfare. It is not devotion to others' welfare equal to devotion to self. It is devotion to others more than to self and at expense of self. It far surpasses the maxim, "Put yourself in his place," which is an act

of the imagination; it teaches instead, "Put him in your place," that is, let his interests displace your own, which is not an imaginary act.

Scripture Teaching.

But some one may ask, Does the New Testament require of us love in that self-sacrificing measure toward others as well as toward our Lord? We have already seen something of the meaning of our Saviour's word, "As I have loved you." That alone might suffice as an answer to the question. But the same teaching appears elsewhere. We read Paul's exhortation, "In lowliness of mind each counting other better than himself" (Phil. 2:3); and "In honor preferring one another" (Rom. 12:10); and "Subjecting yourselves one to another" (Eph. 5:21), and we see that compliance with these instructions involves certain self-effacement when others' interests may be served.

Positive and more Positive.

We have yet more positive testimony to the same effect in the words of the beloved apostle, "We ought to lay down our lives for the brethren" (I John 3:16), concerning which something more may be said presently. But the strongest utterance in this line is that of Paul's personal longing for the salvation of the Jewish nation: "I could wish that I myself were anathema from

Christ for my brethren's sake, my kinsmen according to the flesh" (Rom. 9:3). He could wish it if it were right to so wish and if his sacrifice would avail, in which he rises to the sublime height that Moses reaches in his love for Israel (Ex. 32:32).

Self-love not Destroyed.

Self-love is not destroyed by the most thorough-going obedience to the new commandment. It were the short road to moral suicide to destroy self-love. Selfishness is indeed to be cast out, but self-love—why, that is the thing to which the Scriptures constantly appeal as a motive. There is no danger. The altruist has the assurance written deep in his intuitions that he will not suffer by over-investments in the real welfare of his fellow men. The natural law, so often used by inspired writers to illustrate spiritual things, that a man reaps as he sows (Gal. 6:7), is a guarantee that the harvests of love cannot be evil.

Laying Down the Life.

A Living Sacrifice.

But some one may ask concerning the words of John, "We ought to lay down our lives for the brethren," is not that teaching outgrown in civilized lands? Does it not relate to times and places of persecution? Answer: The quoted words applied primarily to such conditions.

They have had many a literal fulfilment, as in cases where one by exposing himself has aided the escape of others. The progress of a Christian civilization has changed conditions, but the principle abides and there are fulfilments of it not literal but none the less real. He lays down his life for others who lives for them alone. That may be more costly and more serviceable than dying for them. When we read, "Present your bodies a living sacrifice, holy, acceptable to God" (Rom. 12:1), we think that it may be one of the ways to meet that demand to devote the energies continuously to the welfare of others. He who habitually sinks himself in the best interests of his fellow men may be said to lay down his life for them and to offer a living sacrifice to God.

Submitting to Selfishness.

And does not he do the same who from love submits to the exactions of selfishness? Pitiful instances of this kind are on record. Historians, orators, poets have told in affecting recital the story of love ministering with unvarying constancy and patience to an all-absorbing egoism. Decrepit age and foolish youth, the invalid, the victim of vicious habits, often consume the sympathy, watchfulness and strength of a loving heart. When such a one returns grateful appreciation the loving one feels amply rewarded, but when he returns petulance, ex-

action, and complaint, and still receives undiminished attention he occasions nothing less than the laying down of the life. Such domestic experiences are sometimes reproduced in church life, but they do not always produce there an exhibition of the same illustrious grace.

Submitting to Wrong.

One may lay down his life for others by submitting to persistent wrong. Yes, love may lead to that. Jesus said, "If any man would go to law with thee, and take away thy coat, let him have thy cloak also" (Matt. 5:40). And Paul, reproving the Corinthians for going to law one with another, asks, "Why not rather take wrong? why not rather be defrauded" (I Cor. 6:7)? To repeatedly forgive the same trespass in the same trespasser, to show mercy again and again in respect of the same offense, may be such a subjection of oneself to others' weakness and wickedness as the highest grade of love calls for. One may question whether such is the wisest course to pursue—whether it would not be a greater kindness on the whole to let a persistent offender smart a little by way of correction, lest he presume on the good nature of his easy brother; but it is not to be assumed that love is as silly as it is gracious, that he who forgives the "seven times in the day" (Luke 17:4) makes no effort to help the offender to amend his ways. Rather his

love will prompt him to such efforts and will make for success in them.

Fellowship With the Divine.

There was a young man at college who was better supplied with funds than his classmates, and, as he was disposed to be generous, his money often gave out before his monthly allowance arrived. His father wrote a word of caution, saying, "We are required to love our neighbors as ourselves, not better than ourselves." The few who saw the letter agreed that the point was well made. To many a man it would be a high attainment to love his neighbor as himself, but the new commandment shows us the possibility of a greater love than that. We read that "our fellowship is with the Father and with his Son Jesus Christ" (I John 1:3), and we enter into that fellowship not only as we are in sympathy with the divine purposes but also as our love for men becomes painfully costly.

QUIZ.

Give an outline of our studies up to this point. Complete the quotation, "A new commandment I give unto you. . . . ." What is the new feature in the commandment? What is the true altruism? Give one or more Scripture passages reflecting the altruistic spirit. What evidence have we that self-love

is right? What may be more useful to others than dying for them? How may selfishness occasion the laying down of life? How may repeated wrong occasion it? How did Jesus show the altruistic spirit?

SUGGESTED TOPICS

(For papers, or discussion, or leader's remarks.)

The meaning of "Anathema."

The difference between selfishness and self-love.

Egoism as the opposite of altruism.

How to reform wrong-doers.

CHAPTER XIV.

THE TESTIFYING WORD.

Motto: "Ye shall be my witnesses."

Taming the Tongue.

We read in the Epistle of James (3:8) "The tongue can no man tame; it is a restless evil, it is full of deadly poison." That it is untameable is well known by all who have attempted to bring it into subjection. There was one person who never spoke rashly, weakly, unkindly, or untruthfully. He was the one perfect man of the race. All others have been betrayed and humiliated by the activity of the little member. It has been thought that those born dumb would have no tongue-sins to answer for, but the members they use in place of tongue act the same treacherous part. The most we can do toward taming the tongue is to train it to good service. But back of the tongue is the heart. Fill the heart with truth, love, wisdom, and you may let the tongue loose. A man cannot be always standing on guard by his mouth with a club to drive back every foolish or wicked word. Let him put the club in his heart.

The new heart is evidenced by a converted tongue — not, however, a tongue

thoroughly subdued to holy uses, not a tamed tongue, but a changed tongue. The converted tongue speaks a new language. Its first utterance is a confession of Christ, thereby inheriting the promise: "Everyone therefore who shall confess me before men, him will I also confess before my Father who is in heaven" (Matt. 10:32). One who confesses Christ enlists for an eternal service, for the testimonies of earth will blossom into the song of the "ten thousand times ten thousand, and thousands of thousands," "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing" (Rev. 5:12).

The Converted Tongue.

A threefold good is accomplished by Christian testimony: Christ is honored, the faith and comfort of the witness are increased, and men are led to accept of the great salvation. It is the last-named result that engages our attention at present, for we are still considering our duties to others. Personal testimony, which is always rooted in experience, is a choice instrumentality of the Holy Spirit for winning men to Christ. In itself it is a powerful persuasive, as is shown by the large and profitable use of "testimonials" in advertising many lines of business, how much more effective when the Spirit of God em-

Saving Testimony.

ploys it as a channel of his energy! Personal testimony was what the apostles were to use as a means of saving men. Jesus said to them just before he ascended, "Ye are my witnesses" (Acts 1:8). They were to go out and tell men what they had seen and heard during the three years they had been with him, and that they might not fail of telling it all the Holy Spirit was promised as a quickener of their memory (John 14:26).

The Humblest Can Do It.

But it does not require an apostolic commission to engage in this work. Not official eminence, or learning, or eloquence is needed, though all these have their value and are ready helps. The humblest can do it, must do it, if they are to be faithful to their calling. Of course, time and place and circumstances should be considered. We are not relieved of the use of common sense because we are trying to do good. Take a leaf from Paul's note-book. He says of the gospel he preached among the Gentiles, "But privately before them who were of repute, lest by any means I should be running or had run in vain" (Gal. 2:2). Discretion says that for successful witnessing some must have the gospel privately, and various others in various other ways.

We have already said that true testimony

springs from experience. It may be now added that for ordinary purposes and for unofficial persons self-expression were best limited to experience. That is at once most modest and most effective. Jesus said to Nicodemus, "We speak that which we know" (John 3:11). Theories, however plausible and entertaining, are but guesses at truth. Opinions are seen as colored by mental habits. Arguments inspire polemic resistance. But the testimony of truthful witnesses cannot be refuted. Young Christians especially should give heed to the fraternal counsel of James: "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment" (Jas. 3:1). Let all be witnesses but few be teachers.

Experience Most Effective.

We witness for Christ not only in seeking to win men to discipleship but also in endeavoring to improve the general moral tone. This is a Christly service because it is a voicing of the principles which Christ has made regnant in our lives. Reference has been made in preceding chapters to a low state of conscience in many communities touching certain so-called peccadilloes, such as white lies and pilfering. Too many people who count themselves upright and who do not indulge in such vices see them

For Social Uplift.

or hear of them with smiles and winks and shrugs instead of denouncing them as sins against God and wrongs to man. This treating immorality as a jest is playing with fire. The testifying word of the faithful disciple may come into effective service for social uplift.

For Moral Reforms.

We witness for Christ when, in times of agitation for the broader moral reforms, we speak out from that hatred of sin and love of righteousness which the Spirit of Christ enjoins in the words: "Abhor that which is evil; cleave to that which is good" (Rom. 12:9). At all times wickedness should be denounced, but Christian men should let their voices be heard with special promptness, unanimity, and distinctness when public interest has been aroused in behalf of sweeping moral reforms. In every agitation in which the saloon, the gambling den, the brothel, or the violaters of the Sunday laws are attacked, when popular sentiment is taking shape, and when public officials are feeling around for courage to make good their official oaths, it is an opportune time for clear and positive speech in parlor and street and shop and office and public assembly.

Unfortunately it occurs that in the United States and Canada, as in all representative

governments, party politics often become entangled with moral reform projects, and many good men who believe in their party on principle see advantage or peril to their party more clearly than they see the need of the moral reform. Thus the latter is often eclipsed by the former when the exigencies of party prosperity demand. But the clear-headed Christian man sees that the moral questions are the main issues, and will cut out party politics and be true to righteousness in voice and vote.

Cut out Party Politics.

There is yet another line of testimony to be considered — testimony inspired not so much by desire to be of service or an intention of loyalty as by the pressure of conviction. It demands vent and it will out. The prophet said his will was powerless to stop the utterance: "There is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain" (Jer. 20:9). No man has a better right to speak than he who is mastered by a truth. Such a conviction has in it an element of faith—a belief not only in the truth itself but also in its present pertinence and importance. So writes Paul: "Having the same spirit of faith, according to that which is written, I believed, and there-

Speaking from Conviction.

fore did I speak; we also believe, and therefore also we speak" (II Cor. 4:13).

QUIZ.

What is the best way to tame the tongue? How is the renewed heart shown by the speech? Complete the quotation, "Whosoever shall confess me before men. . . . ." What threefold good is accomplished by Christian testimony? How did Paul show discretion in his work? What is the difference between testimony and theory? And opinion? And argument? How may Christian testimony help social uplift? How may it help moral reform? How do party politics sometimes hinder moral reform? What is meant by "the pressure of conviction?" To what did Jeremiah liken it?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

Speech as an index of character.

Present political questions involving moral issues.

The man who has the best right to speak.

CHAPTER XV.

THE TESTIFYING DEED.

MOTTO: "To make ourselves an example unto you."

In the preceding chapter we considered something of the force and effectiveness of the testifying word. It is not detracting from the suggestions there made to say that deeds have a greater value in the estimation of both God and man. The familiar saying: "Actions speak louder than words," which has been expanded into the more colloquial form: "What you do makes so much noise that I can't hear what you say," has universal approval.

Deeds More Than Words.

Very seldom does the Bible tell us what to say, but in a thousand places it teaches us what to do. On almost every page it inspires praises and prayers, and it gives many precepts touching the use of the tongue, but very rarely does it put words in our mouths to formulate our utterance. It does not prescribe the terms in which the convert shall verbally confess Christ, but the *act* of confession, baptism, is another matter. The exact thing to be done was indicated in the terms used and in the illustrative instances placed on record. The confession of

The Act of Confession.

Christ by tongue must be made, but it may take choice of any sincere words. The confession of Christ by deed is still more imperative, and the individual is left no option as to form. He must follow a pattern that cannot be changed without marring a divine symbol. And all the Scripture symbolry, from the sacrifice that Abel offered to the striking imagery that crowds the pages of the Revelation, is represented in things done. Thus does the act outrank the word.

1. By Way of Illustration.

First among the values of the testifying deeds may be mentioned its illustrative force. Virtues and vices, however precisely defined and described, do not make so distinct an impression on the mind of the listener as when they are exhibited in the conduct of men. "What do you mean?" is the unspoken question in many minds, perhaps more inattentive than obtuse, when abstract goodness is taught. So the teacher points to historic or imagined instances in which that special form of goodness is seen in action, and the attention is held and the meaning is perceived. Jesus adhered to this method of teaching the multitudes: "Without a parable spake he not unto them" (Mark 4:34), and his parables were illustrative deeds.

What Do You Mean?

Dr. William Ashmore, our veteran missionary to China, has told of his strong desire in the beginnings of his work there to secure a convert in order that the people round about might see what a change Christianity could make in the spirit and behavior of one of their own countrymen. He wanted a living illustration. A lady missionary on another field wished to impress upon the native women the virtue of modesty, but discovered to her dismay that there was no word in their language that conveyed the thought. She was obliged to rely upon the improved conduct of converted woman to impart the lesson.

On Mission Fields.

There is much confusion of idea among men as to what is demanded by even the simplest principles of righteousness. This is shown by the fact that some who regard themselves as friends of morality will, under certain conditions, justify various violations of the moral law, such as falsehood, dishonesty, and resentment. In so far as professing Christians maintain in their conduct fidelity to the strictest principles of righteousness they help clear the befogged moral atmosphere.

Confusion Banished.

2. By Way of Example.

The imitative faculty and facility in man,

which is a means of much of his education in mind and manners, is also a means of the spread and permanence of social customs good and bad; for men are inclined to do what they see others do. This gives fictitious force to precedent; for instead of judging each situation by itself men find it easier to do what has been done under similar conditions. Thus usage has self-perpetuating power, like a contagion passing from the individual to society and from society to the individual, from parent to child, from friend to friend, from land to land, from age to age. And it is a singular fact that not alone the example of the eminent, or the example that strikes the eye, or the example that has led to success, is catching, but also that which is distasteful, if it is prevalent, seems to compel conformity, as is noticed, for example, in local errors in grammar and pronunciation.

The Imitative Faculty.

The testifying deed has so much exemplary value that men have not infrequently gone out of their way in order to set a pattern for others. Fathers have overcome bad habits for no other reason than that they might be a proper example to their growing and observant sons. And good men have done things not demanded by personal duty in order to set a copy for others. Thus the apostle Paul during his ministry at

Making An Example.

Thessalonica supported himself by his own labors, though he had the right to be supported by the church. He yielded his rights that he might make himself an example to them, "that ye should imitate us" (II Thess. 3:9),

The Best Pattern.

There can be no question that our Lord himself shaped his action partly with a view to its exemplary influence. The command with which he so often summoned men to discipleship, "Follow me" (Matt. 9:9; Luke 9:59), was a call to imitation of his spirit and work as much as a call to obedience. When we read: "Christ suffered for you, leaving you an example, that ye should follow his steps" (I Pet. 2:21), we discern an intention to make himself a pattern for his disciples in all after times. In the beginning of the interview of the supper chamber he washed his disciples' feet, and said by way of explanation, "I have given you an example, that ye also should do as I have done to you" (John 13:15). He gave a double example, one of humble service, another of setting for others a pattern worth following.

3. By Way of Inspiration.

The testifying deed has also an inspirational effect, especially when it is of such a charac-

ter as to appeal to the heroic sentiment. It kindles the spirit of heroism when it shows what men can do in the way of overcoming obstacles or of achieving grandly in the face of opposition or peril. The annals of Christian missions to heathen peoples supply most impressive instances of moral heroism in modern times. The stories of hardships endured, of dangers faced, of sufferings borne with such fortitude as faith alone produces, and of wonderful successes accomplished, are many and affecting. They are a sufficient answer to the taunt that latter-day Christianity is decrepit or visionary. Their powerful appeal to the heroic instinct has been effectually felt in many a young Christian's breast.

The Heroic Sentiment.

Another spirit, less noble but no less stimulating, has been called into action by the great and good deeds of others. We refer to the spirit of emulation. "What he can do I can do," says the young man with athletic aspirations, conscious of undeveloped powers which may be brought out by physical discipline; and by and by he equals or surpasses the feat he saw. It suggests personal comparisons and reveals possibilities within the reach of others when one does a splendid thing. So Paul tells that

Emulation is Excited

when the churches in Macedonia heard what the churches in Achaia had done in the way of contributions, "Your zeal hath stirred up very many of them" (II Cor. 9:2).

The Quiet Virtues.

But it is not necessary to do *great* things in order to inspire others. There is a beckoning invitation to imitate and emulate in less conspicuous deeds, if only there be steadfastness in them. Industry, sobriety, patience, fidelity and kindred traits will not only give shapeliness to one's character and success in one's work, but will also winningly impress the onlooker. There is a beauty in simple and quiet virtues become habitual that outshines the brilliant achievement that flashes and is but a memory. Occasions for great deeds are rare, but the opportunity for modest fidelity is ever present. In this sense it is true that "Your time is always ready" (John 7:6).

QUIZ.

What was the title of the preceding study? What of this? Which is more frequently taught in the Bible, saying or doing? In confessing Christ, is the word or the act defined? Name the three divisions of this study. What features appeared in most of Jesus' parables? How are moral distinctions often obscured?

How may they be cleared up? How does usage perpetuate itself? How did Paul set an example for the Thessalonians? How did Jesus set an example for his disciples? What is involved in Christ's command, "Follow me"? How do modern missions appeal to Christian heroism? How do good deeds excite emulation? How do the quiet virtues inspire imitation?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

The symbolism of baptism.

The use of fiction in illustrating.

The element of sincerity in setting an example.

Inconspicuous heroism.

PART IV—DUTIES TO INSTITUTIONS.

CHAPTER XVI.

THE CHRISTIAN HOME.

MOTTO: "Let them learn first to show piety towards their own family."

There are three institutions to which the Christian stands related and which help to define his responsibilities: the family, the state, and the church.

The Oldest Institution.

The first-named of these is the oldest. The family is the only formal relic of Eden that is left to us, and whenever and wherever it is properly constituted and ordered we find the nearest approach that has yet been discovered to a Paradise regained.

The title to this chapter seems to exclude from consideration the home that is not Christian, or the home in which a Christian stands alone among many unbelievers. There is no governing principle that applies to a Christian household that should not be put in practice in all households. But where a person, especially a young person, is the only believer in the family it becomes him to bear his testimony, cheerfully,

The Unchristian Home.

plainly, tactfully, by word and more by spirit and behavior, for his convictions. His "Puritanic notions" may be sneered at, but his testimony will have weight and his conscience will be clear. Many unbelievers respect and show respect for any person who is trying to do right, but a little opposition is better than too much commendation.

The Christian Home.

What are the characteristics of a Christian home? It is a home in which the head of the household is a follower of Christ and where the affairs of the household are ordered on Christian principles. So much seems to be essential, but sometimes when the father fails of his duty in those respects, the pious mother, with or without his co-operation, so manages affairs as to entitle the home to the honorable name—maintaining family devotions, securing the observance of the Lord's day, and diffusing through all the days a Christian atmosphere. Of course there is in Christian homes as in individual Christians a greater or less divergence from the ideal, but we think the definition given above will be generally accepted.

1. Christian Graces in the Home.

The home life gives the best evidence of a renewed heart. In judging of the gen-

uineness of the conversion of young people pastors rightly rely largely on the testimony of parents and older brothers or sisters. If there has been a radical change of spirit in the direction of docility, gentleness, meekness, it will be noticed by those who are most closely associated and in the place where the person is most himself, freest from restraint, and least disposed to affectation. The home, not the church assembly, is the place where the new life is most plainly exhibited. The direction Jesus gave to the man out of whom he had cast the legion of demons is still good: "Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee" (Mark 5:19).

The Truest Test.

"The fruit of the Spirit," a rich cluster whose constituents are named by Paul in his letter to the Galatians (5:22, 23), should be produced in the home if anywhere, and it is to be confessed that even under the most favorable conditions the home is no hothouse for the quick maturing of spiritual graces. The most amiable person will be caught "off guard" sometimes by the frequent, the persistent, the suprising demands made upon his equanimity in the attritions of domestic life. But Christian graces improve under trial. In fact trial is the only thing that will improve them. And it may be said

The Home no Hothouse.

of them all as Peter writes concerning faith, that the "proof" of it is "more precious than gold" (I Pet. 1:7).

Let us glance at those graces in the order in which they stand in the list that Paul has given. The first is love. Natural affection is not banished but is overlaid by a new principle or motive that helps silence selfishness and enlist the energies for service. Then comes joy —not necessarily a perpetual demonstration of happiness but a happiness subdued to an even flow of cheerfulness. Next we find peace—the calm and placid frame of mind which has been called the legacy of Christ, who said in the prospect of his death, "Peace I leave with you; my peace I give unto you" (John 14:27).

Love.

Joy.

Peace.

Then follows longsuffering—the patient endurance of inflictions purposely or heedlessly imposed. Then kindness is named, which seems to involve thoughtful consideration of others, such as is shown in judicious silence and in acts that courteously anticipate others' wishes. Then comes goodness —a generosity that shares advantages and is quick to sympathize with grief or pain. Fidelity is indicated

Long-suffering.

Kindness.

Goodness.

next, which includes a constant purpose to be faithful in meeting all obligations. Meekness is named—a spirit the opposite of self-assertion, showing itself in mild, gentle, deferential manners. Then last of all, comes self-control—mastery of the native inclinations and tempers. This at the bottom of the list may be regarded as reaching backward through all the preceding items, as love at the top may be considered as permeating all that follow it; and love will make these naturally difficult virtues easy and pleasant. Nothing else will.

Faithfulness.

Meekness.

Self-Control.

2. Reciprocal Duties in the Family.

It has been the practice thus far in these studies to take the teachings of the New Testament as final authority on the matters treated. No sufficient reason appears why the practice should be discontinued at this point though immense changes have occurred in domestic conditions since the last Scripture word was written. Slavery has become obsolete in all civilized lands, and the wife has risen from the inferior position she occupied to a place beside the husband with a sphere in which she has no superior. New Testament teachings touching the relations of masters and servants and husbands and wives

The New Testament Teachings.

seem antiquated, and some good people reject them on that account, but the principles that underlie these teachings are permanent, and if we find the principle we may easily discover its application.

Husbands and Wives.

The sub-title, "Reciprocal Duties," was suggested by the fact that in the apostolic writings the instructions bearing on domestic relations are given out in pairs—to husbands and wives, to parents and children, to masters and servants. Of the several places in which these reciprocal duties are outlined the first and fullest is Eph. 5:22-6:9. We learn there that the duties of the husband to the wife are summed up in the one word love, that it is to be a self-sacrificing love, "even as Christ also loved the church and gave himself up for it" (v. 25), as he loves his own body (v. 28), and as he loves himself (v. 33). On the wife's part, it is for her to "be in subjection to her own husband" (v. 22), and to "fear," that is revere, him.

The Superior Wife.

Now this subjection and reverence are sometimes objected to by spirited ladies, but is not the instruction founded in nature? Is it not normal for a woman to yield this submission and respect to such a love as has been described? But it is said that when the wife is superior to the husband in intellect she ought to be the head.

If she is superior, she will have little difficulty in making herself, as Spurgeon has put it, "the neck that turns the head," while she is still submissive and guileless of pretense. In how many instances, through the unaffected respect of his superior wife an inferior man has been developed in manhood and lifted into the esteem of all! The apostolic teaching is true to nature and its results prove it practicable.

Parents and Children.

The next group is that of parents and children. "Children, obey your parents in the Lord" (Eph. 6:1). The last three words are understood to mean that when the parental commands traverse the law of Christ the child is not bound to obey. On the part of the parents the teaching is "Provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord" (Eph. 6:4). No system of training will make sure of a child's conversion, but the sovereign Spirit is pleased to use wise and loving parental instruction as his instrument in regeneration.

Masters and Servants.

The terms master and servant are not in vogue in North America but the relations exist and must always exist so long as there are those who, by whatever voluntary agreement, serve and those who are served, those who give orders and those who obey them. The servant must be "obedient

.....with fear and trembling," that is with the utmost care, "not in the way of eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart" (Eph. 6:5, 6). Masters are to "do the same things unto them," that is be as careful to do the fair thing, "and forbear threatening, knowing that he who is both their Master and yours is in heaven, and there is no respect of persons with him" (Eph. 6:9). All this covers the principal points that are so often the occasion of friction in the relations of employers and employees. Where these instructions are followed, and they are followed in some instances, "labor troubles" are unknown.

Other Relations.

It is probable that the apostle failed to treat specifically of other domestic relations because those named were the chief sources of irritation and dissension. The duties of brother and sister, of host and guest, of neighbor and neighbor, may be known without specific direction, may be performed on general Christian principles. The love that seeks to serve and the discretion that breeds tact will suffice.

QUIZ.

Name the three institutions to which we stand related. Which of these is the oldest?

What is the duty of a young Christian in an unchristian home? What constitutes a Christian home? What is the truest test of Christian character? How is Christian love shown? Joy? Peace? Longsuffering? Kindness? Goodness? Faithfulness? Meekness? Self-control? What are the reciprocal duties of husband and wife? Of parent and child? Of master and servant? Of host and guest? Of brother and sister?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

The most frequent cause of family dissension.

How to avoid labor troubles.

How to acquire self-control.

Neighborly duties.

CHAPTER XVII.

THE ORDERLY STATE.

MOTTO: "The powers that be are ordained of God."

The word orderly in the above title is intended to designate a government established and regulated, with laws for the protection of its people which it is able to enforce. If the state is not so, it is the duty of good citizens to make it so, by persuasion if possible, by force if necessary—concerning which latter alternative something may be said later.

An Orderly State.

1. Civil Government Instituted.

Civil government is a necessity. The necessity arises from the constitution of man. He is a social being by divinely implanted instincts. And those instincts are a true index, for man reaches his best as he lives in amity with his fellows. The process by which civil government came about was one of natural development, the family growing into the tribe and the tribe into the state.

Grounded in Nature.

This development of the governmental idea,

since it was written in the nature of man, was from the first in accordance with the divine intention. The words of Paul have been abundantly illustrated: "The powers that be are ordained of God" (Rom. 13:1). For through Moses a civil code was given to Israel as well as laws moral and ceremonial. It has been said that God has given endorsement to no one form of government, since he has in the course of time favored them all. It is true that God has been more intent upon the end of government, the rule of righteousness, than upon the method by which that end was secured. But from the days of the issuance of the Magna Charta, which the historian Hallam has called the "keystone of English liberty," the rights of the common man have been coming into larger and clearer recognition, until we have seen of late in countries hitherto under despotic sway the adoption of popular representation in the government. It looks as if that is to become the universal principle.

Government Divinely Ordained.

A perfect civil government is not to be found. It would require perfect wisdom to frame it and perfect men to administer it, and we are short of both. The best government, whatever its basal principle, monarchial or democratic, is that which secures to the good citizen the largest

The Best Government.

freedom and the most ample protection with the least pressure of expense or care. That is the problem for which all patriotic statesmen in civilized lands are trying to find a practical solution.

Proposed Improvements.

The need of improvement in the administration of public affairs has led to the structuring of many plans for its betterment. Some of these are plainly irrational, others visionary, others inviting. It were rash to pronounce the more promising of these impractical, but it may be safely questioned whether any plan that proposes to bring all men to one level of possession, or to submerge the individual under the mass, or to discourage personal initiative, does not propose to abolish differences that the Creator has made. All should have equal opportunity, but no legislation can secure to all an equality of gifts, and to limit the exercise of gifts is to limit freedom.

2. Civil Government Maintained.

By Obedience To Law.

If civil government is a necessity to man as a social being and if it is an ordinance of God there is a twofold reason why the Christian should do what he can to preserve it. His moral support is the first requisite, and moral support is rendered by a manifest respect for the authority of the state,

shown practically by obedience to civil law. Of course, its laws against crime have no authority over him, for he has a higher law written in his heart. He has no occasion to study the statutes to see what they say about stealing or manslaughter. But there are requisitions that the laws make upon citizens for the common health, peace and safety—regulations not suggested by conscience, regulations whimsical or absurd it may be; but he obeys them and thus sustains the government under which he lives. Thus he complies with the apostolic counsel: "Submit yourself to every ordinance of man for the Lord's sake" (I Pet. 2:13).

If the Laws are Wrong.

But what if the laws are oppressive, unjust, against the laws of God? If they would compel one to oppress or to be unjust or to disobey conscience or divine law, one must refuse obedience, as did the apostles who made answer to the Sanhedrin, "We ought to obey God rather than men" (Acts 5:29). If the laws are oppressive to the Christian himself, he may protest, he may agitate for their amendment, and in the meantime he may suffer with what fortitude his faith may supply. The "passive resistance" of the non-conformists in England is a modern instance of Christian fidelity and prudence under oppressive legislation.

By Showing Respect to Officials.

He who shows respect for officials as such helps maintain the civil order. Among the sententious counsels of Peter we find the words, "Honor the king" (I Pet. 2:17). The kings of that day were not entitled to the respect of decent men on the score of personal character, but since they represented the principle of government they were to be honored in their official position. The rule still holds. One of the by-products of such homage is the betterment of administration. The respect of the respectable is a spur to official fidelity. To pursue the opposite course, to disparage the officer, to countenance the circulation of malicious reports concerning him, as is sometimes done by the "outs" against the "ins" when party feeling runs strong, is to weaken the administration of government and to lessen popular reverence for a divine ordinance.

By Doing Public Duties.

It is a frequent and just complaint that the "best citizens" decline proffered minor offices, thus leaving an opportunity for men of doubtful character to contrive their personal advantage at public expense. For example, no man objects to being governor, and few would refuse to be mayor, but when it comes to the office of alderman the

man who is best fitted to meet its demands usually shrinks from a position whose honors are quite overbalanced by the time consumed and the irritations endured. But such a one should reflect that it may be his duty as a servant of God and of his fellow citizens to fill that trying office.

By Jury Service.

It is customary for busy men to seek by all means to avoid serving on juries, and yet why should a good man manufacture excuses to escape a service which is so essential to the administration of justice? He should be willing when so summoned to sacrifice profit and pleasure to maintain the laws by which he himself is protected.

By Voting.

Nor can one be said to fulfil his duties as a citizen who, being a voter, does not vote. If all men should fail to vote government on a popular basis would cease. The voter who does not vote votes for anarchy. Virtue and intelligence and patriotism should be as eager to reach the polls as vice and ignorance and selfishness. The voter should make himself acquainted with the issues involved and should vote his convictions.

The government touches a sensitive nerve when it touches the citizen's pocket. Any

By Paying Taxes.

government is better than no government and any government is worth paying for, though some kinds come pretty high. In the broad valley that lies between the two Lebanon ranges in Syria, where every inch of the rich soil seems to be under cultivation, the writer asked a group of natives what proportion of the products of the valley went to the support of the government (Turkey). The answer was, "About one half." Then they asked in turn what the rate of taxation is in this country. When they were told that it came to about four or five per cent of the production, they exclaimed, "Why, everybody must be rich there!" Few of the people in North America realize that for the advantages they enjoy the rate of taxation is light, and yet there are men, prosperous men, who so begrudge the money they are asked to pay for government protection that they resort to dishonest devices, in some instances to perjury, to escape contributing their due proportions to the support of government. To the Christians in Rome, even when the government was extravagantly administered and luxury and license reigned in court and palace, Paul wrote, advising them as a matter of conscience to pay taxes (Rom. 13:5, 6).

Patriotism is not once included in any list of New Testament virtues. This omis-

sion is probably due to the fact that the intention of the gospel is to bring mankind into a brotherhood that shall ignore national boundaries and recognize in practical ways the essential oneness of the race, as declared by Paul in his address to the Areopagites (Acts 17:26). Until that noble ideal is realized in the permanent peace of the world, what is the duty of the Christian citizen when his government calls upon him to bear arms in its behalf? Then it is for him to consider whether the war is a righteous one. There are righteous wars. Those that are waged in self-defense, to suppress insurrections, or to liberate an oppressed people may justly be so described. In them the Christian may engage with a clear conscience. But in wars of ambition or revenge he should refuse to participate at whatever cost. Happily the growing drift of sentiment among men who mould the thought of the world is emphatically against all war. Influences are now at work which promise to bring about a fulfilment of the prophet's word: "Neither shall they learn war any more" (Isa. 2:4).

By Armed Defense.

Finally, revolt is another method of maintaining the divine ordinance of government. When it ceases to be a terror to evil-doers and a minister of God for good, its authority is vacated and the right of revolution inures to the

By Revolt.

people. But there are limitations to the exercise of this right. (1) There should be no doubt that in the existing government the evil outweighs the good. (2) A decisive majority of the citizens, in number and quality, should believe that the time for revolution has come and be willing to incur the risks it involves. (3) The spirit and resources of the people should warrant expectation of success. (4) The people should be such in mind and morals as that they can be safely entrusted with the establishment of a new political order. (This paragraph is condensed from Dr. Henry E. Robins' "Christian Ethics," p. 348.)

QUIZ.

Why is civil government a necessity? What have been the steps in its development? What passage of Scripture teaches that civil government is divinely ordained? What form of government is best? What civil laws chiefly concern the Christian citizen? What if the laws are wrong? What is the force of the words "Honor the King"? What is the duty of the Christian citizen as to public office for which he is wanted and fitted? As to jury service? As to voting? As to paying taxes? As to bearing arms? Under what conditions is revolution justifiable?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

Magna Charta.

The "Passive Resistance" compact in England.

Partisan politics—good, or evil, or both?

Recent wars that were justifiable.

CHAPTER XVIII.

CHURCH MAINTENANCE.

Motto: "Not forsaking our own assembling together."

The Apostolic Church.

The church, according to New Testament usage, is a company of baptized believers banded together for combined obedience to Christ. The name church was usually applied to a local body, as "the church at Jerusalem," "the church at Antioch," "the church at Corinth," but once in a while it was used generically, as when we read, "The church of the living God, the pillar and ground of the truth" (I Tim. 3:15). The churches of the New Testament were evidently organized bodies with members enrolled, or otherwise known, and with pastors and deacons for officers. It is believed that in their official work the apostles were guided by the Holy Spirit (John 16:13; Acts 16:7), and therefore their plan of church organization is a model for all times and places.

1. Joining the Church.

There is no Option.

If churches were organized under the direction of the Holy Spirit, they are a divine institution and as such should be maintained. Occasionally a convert raises the question, Shall I join the church? and balances the pros and cons against each other as if

it were a matter to be reasoned out. The only logic that fits the case is the logic of obedience. There is no option. The first duty of the believer is to confess Christ in the act of baptism, and in that act he is separated from the world and united with the disciples of Christ. Thus by joining the church he does the first thing in the way of maintaining the church.

The Bride of Christ.

The family, the state, the church are all divine institutions, but the last named is of highest rank since only those who have become children of God (John 1:12, 13) are entitled to membership in it. A hint of its dignity and of the glory that awaits it is given in its figurative title, the Bride of Christ (II Cor. 11:2; Rev. 21:2, 9; 22:17). In view of this, church privileges and church obligations are to be highly esteemed. To balance the claims of any other organization against those of the church is to show scant appreciation of relative values. One of the functions of church life is the promotion of sociability, but one who prizes membership for its social advantages alone distorts the perspective. In brief, since a spiritual condition is requisite to church membership its spiritual significance should have first place in the regard.

2. Attending the Assemblies.

One of the sure ways of sustaining the church is what is familiarly termed "going to meeting." Nothing will take the place of that, if one is able to go. The most valuable contribution to any cause is the personal, sympathetic presence. He gives the most and best he has who gives himself. The churches of Macedonia did the remarkable feat of going "beyond their powers," of doing more than they could do, in their contributions to the poor in Jerusalem, because they "first gave their own selves" (II Cor. 8:3, 5). He gives himself in a simple but effective way who regularly fills his place at the appointed meetings of the church.

Give Yourself.

Attendance is much but it is not enough. There should also be participation. That is what is meant by that beautiful word, fellowship. For fellowship is not a feeling merely; it is a feeling expressed in word or act. Provision is made for audible participation in most church services. The congregational "Amen" (I Cor. 14:16) has been lost to use in modern churches, but the responsive reading of the Scriptures is quite a general custom, and the congregational singing is an invitation which all may accept. Yes, all; for if one have no voice for song the softly

Taking Part.

spoken words in time with the singers may be a genuine participation in the praises and prayers of the hymns. And there may be a silent participation by following the thoughts of the prayers or at that time offering silent prayers of one's own. It were better not to bow the head in time of prayer than to bow the head and not pray. In the less formal mid-week meeting there is usually an opportunity for voluntary exercises which one may duly accept to the edification of others and benefit to himself.

Serving in Office.

One may very efficiently help to sustain the church by accepting proffered offices. The call of the church may usually be interpreted as an indication of duty. To be charged with official service of any grade in a church of Christ is an honor for any person. The sons of Korah sang to the hearts of many in the words: "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness" (Psa. 84:10). But the main point should not escape attention—whatever the office, fidelity is the effective thing. To be at hand on time, attentive, courteous—that is the beauty of it and the worth of it. Moderate abilities with fidelity count for more than finest gifts without it. An office is a trust. Every officer is a steward, and "it is required of stewards that a man be found faithful" (I Cor. 4:2).

3. Contributing to the Funds.

The church is maintained in good part by money voluntarily contributed by its members. The principal item of expense and the one which should receive chief attention is the support of the minister. Paul insisted that he had the "right" to such support (II Thess. 3: 9), even though he did not always use it. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel" (I Cor. 9:14). The state of the church property advertises the enterprise and taste of the people that own it—an advertisement that always tells the truth. It is not necessary to specify further the items that enter into the list of the church expenses. In general it may be said that by the adequate maintenance of the church finances a most frequent source of irritation is avoided.

Church Expenses.

There are many and diverse plans for providing for church expenses. Any plan that commends itself to the judgment of spiritual-minded leaders will usually prove effective, if it is worked. No plan, however well articulated, will execute itself. There must be men who believe in it to push it. The pith of all practical plans is the securing of regular contributions from every member who has a purse of his own. The impropriety of providing for the Lord's work

Something from Every One.

by any other method than the Lord's own, that of outright giving, is becoming evident to an increasing number of our churches. The plain and simple giving has been proven by repeated observation the least costly, the least anxious, the quickest and the most productive method. It is for the individual member to consider his duty in this respect. The late Dr. Castle of Toronto used to say that the member who was too poor to give anything should be helped; money ought to pass one way or the other.

Liberal Devisings.

There is room and demand for a display of generosity in contributing for the financial support of the church. And what institution should receive more liberal treatment? The church stands for all that is dearest to the Christian's heart, and that dearness should be represented in his contributions. The church treasury should be well supplied. The thought that Jesus still sits "over against the treasury" (Mark 12:41) should inspire fidelity in this line of duty.

Tithing.

If the tithing system were in vogue in our churches their treasuries would be in a very different condition from that presented by them today. Many good people, and their number is growing, devoutly and voluntarily tithe their income for the cause of Christ. Objection to the tithe is not made by those who adopt that plan. They find satisfaction in it and pleasure

in exceeding it on occasion. But it becomes each obedient disciple to consider what proportion of his income he will devote to religious and charitable objects, according to the rule "as he may prosper" (I Cor. 16:2), and adhere to it. Perhaps he may be moved to give more than the tenth; if so, so much the greater may be his joy! Not a few of those who began with the tenth have found it was but a beginning, and have exceeded that proportion to their spiritual advantage and without moving toward the poorhouse, rather moving in the other direction.

Some Objections to Tithing.

It has been said that "the law of Christian giving refuses to express itself in a per cent;" that "in the attempt to give it this expression in manifold prescriptions Judaism hardened into Pharisaism;" that "the method of Christ is to declare principles and bid his disciples work them out under the impulse of love." All that is true, and there is not a stingy, close-fisted Christian in the country that will not assent to it. But the apostolic rule, "As he may prosper," involves a percentage. If he decides to give one-tenth it is ten per cent; if one-fifth it is twenty per cent; if one-half it is fifty per cent. He may not so express it, but the percentage is there just the same. And yet it is true that Christian giving is not limited to a fixed percentage. As for the Pharisees, their fault was not in tithing their

small produce but in omitting "the weightier matters of the law" (Matt. 23:23). The principles Christ announced are to be worked out by love, and the fidelity of love may be expressed in an earnest attempt to decide what proportion of the income should go to the support of the gospel.

QUIZ.

What evidence have we that in their official work the apostles were guided by the Holy Spirit? What is the first duty of a convert? What noble figurative title is given to the church? What is the best contribution one may make to any cause? What is the meaning of "fellowship"? How may one who cannot sing join in the hymns? Complete the quotation, "I had rather be a doorkeeper ....." Complete the quotation, "They that proclaim the gospel ....." What is the pith of all practical plans for meeting church expenses? What may be said in favor of voluntary tithing? What may be said against it?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

The guidance of the Holy Spirit in the religious work of today.

How church attendance may be increased.

How to improve the prayer meeting.

The earliest recorded instance of tithing.

CHAPTER XIX.

CHURCH ENTERPRISE.

Motto: "Holding forth the word of life."

An Enterprising Church.

As a church realizes the significance of the relation it sustains to its Lord on the one hand and to the world on the other and is moved to meet the obligations that these relations indicate, it becomes fruitful in good enterprises. A church does not require large numbers or brilliant gifts or much wealth in order to be enterprising. These valuable appliances are more often proudly reckoned than adequately used. Large churches are the hiding places of many talents. The small and feeble church may set an example in enterprise for large and strong ones. But whether large or small the individual member should take a share in whatever activities the church may have in hand and may stimulate it to enlarge its outreach.

The Mission of the Church.

The church has a mission—a mission that cannot be accomplished by individuals operating independently of each other. The fellowship that binds its members together is more than a pleasing sentiment; it makes for increased force in achieving certain practical results. That is

the advantage of organization—numerical gain being more than matched by gain of power. If one can chase a thousand, two will put ten thousand to flight (Deut. 32:30). The mission of the church as a body may be variously expressed. It is a school where knowledge and training are received. It is a hospital for the cure of sick souls. It is an army going out to win a victory over a mighty foe. It is a pilgrim band journeying to the heavenly city. All these figures are good and have scriptural warrant. Perhaps a more general representation will best suit the present purpose: the church's mission is, "Holding forth the word of life" (Phil. 2:16).

1. Self-edification.

A Picture Word.

The church cannot very well refuse what it offers to others. If it holds forth the word of life to the world it should commend that word by its own conformity to its teachings. Such conformity is a matter of growth. It is a structuring—an upbuilding in knowledge, faith, zeal, efficiency. Paul's figures of speech are often drawn from architecture. Edify, with its cognates, is such a picture word, occurring in some form seven times in a single chapter (I Cor. 14), where the apostle urges that the edification of the church should be the chief purpose in the exercise of all gifts, summing up the words:

"Let all things be done unto edifying" (v. 26). The architectural art has for its object the compassing of these three excellences: strength, beauty, and use. And the edification of the church contemplates the same ends.

The Ministry of the Word.

It is a part of church enterprise to secure and sustain a ministry that is evangelical and evangelistic. The principal public means of edification is the ministry of the word—the pastor's exposition of the Scriptures. An attentive, sympathetic hearing every one may yield, even though the preacher's views do not square in every respect with those of the hearer. When two men agree throughout and to the last whisper, at least one of them is an echo.

The Study of the Word.

Church enterprise is shown in maintaining a live Bible school. This, too, is for the edification of the church. By too many the school is regarded as a place for the instruction of the young alone. The best definition of the Bible school the writer has seen is "The church assembled for the study of the word of God." There is no reason why the young should attend the Sunday school that does not apply with equal force to the adult.

An enterprising church will have other ad-

junct organizations, more or less numerous as circumstances may suggest—a young people's society, a woman's mission circle, a men's league, and yet more bands, unions, classes, reaching out in this direction and that, to serve or train for service—all tending to edification. There are those who think the organization business in connection with our churches is overdone. It is to be confessed that the best judgment is not always at command in this matter; that it is easy to create enthusiasm among a certain class, not the most steadfast, for new organizations; that some of them are a fifth wheel to the coach, burdening more than they help; and that some of them are beautiful in death and not till then. But all that counts for nothing against organizations for which there is room and work, and which have a self-perpetuating force. The human hand is not a pad, but divides itself into several fingers with which to grasp the pen, the spade, the helm, the friendly hand that comes to meet it. These adjunct organizations are the fingers with which the church lays hold upon its opportunities, and somewhere in them each member should have a place.

Other Organizations.

2. Cultivating the Home Field.

The enterprising church will seek to make itself felt as a religious force in the commun-

ity where it is located. It will pronounce itself with timely emphasis when public policy in which moral elements are involved is to be decided—standing for temperance, for purity, for a quiet Sunday, for a clean ballot, for civic righteousness. It will stand by the preacher when he endeavors to shape popular conviction true to the decalogue. The individual member has an opportunity at such a time.

Standing for Morality.

Few churches there are that have not religious destitution near enough to be ministered unto in person. The village church has its circle of country school-houses, unoccupied on Sunday afternoons, often accessible for week evening services, which many churches utilize, thus bringing the gospel to some who otherwise might not hear the good news. City churches have a still better occasion and a louder call for local mission work. In the growing sections and in the crowded tenement districts there are fields which our Lord would not have neglected. Isolated respectability and congested vice alike call for the ministries of grace. And the hospitals, the poorhouses, and the jails offer opportunities which Christian enterprise is glad to accept.

Local Missions.

3. Broader Missions.

Church enterprise encourages the conviction that the world outside of its local boundaries has a strong claim upon its sympathies, its prayers, and its help. It seeks information and inspiration for its larger work. It favors the circulation of the literature that will enable its members to "lift up their eyes" (John 4:35), and keep them lifted up. It favors the denominational weekly which gathers up the news of the Kingdom with comments thereon. In all this intellectual outreach the individual member has a part. He is made to see that the distinctions between city missions, state missions, home missions, and foreign missions are a nomenclature adopted simply for convenience and do not fence off sections for the exercise of personal tastes. "The field is the world" (Matt. 13:38), and the world near at hand and the world afar is one field.

The Field is the World.

The enterprising church, composed of enterprising Christians, will not fail to translate knowledge into action. It will have missionary meetings, in which the truths in line with the great commission (Matt. 28:18-20) are studied, and prayers are offered to "the Lord of the harvest that he would send forth laborers" (Luke 10:2), and prayers in behalf of those al-

Praying.

ready engaged in the work (Eph. 6:19; II Thess. 3:1).

Going. Such a church will gladly encourage any of its young men or young women who may feel called to give themselves to mission work at home or abroad, will aid them if necessary in securing the preparation needed, and will rejoice to be represented by one of their own number in the Lord's great harvest field—a high honor for any church.

Giving. Such a church will make regular offerings of money in support of missions, and its faithful members will each, "according to his ability" (Acts 11:29) and according to their fellowship with their Lord in the purpose for which he occupies the throne (I Cor. 15:25), contribute to that cause. They will understand or should be made to understand that money given for missions is not given "to the heathen," as it is sometimes expressed, but is a glad and grateful offering for the sustenance and equipment of our brothers and sisters who are doing our work.

QUIZ.

What is the spring of church enterprise? What is the mission of the church? What figurative word did Paul use oftenest to express progress? What is the principal public

means of edifying a church? Who should attend the Bible school? When has a church too many adjunct organizations? How far should a church engage in moral reform movements? How may village churches cultivate their local fields? How may city churches? Why are distinctions made between city, state, home, and foreign missions? In what ways may a church sustain missions?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

The various figures used to represent the work of the church.

The proper relation of the Bible school to the church.

Church extension in country and city.

How to encourage the reading of religious literature.

FIFTH PART—DUTIES TO GOD.

CHAPTER XX.

HIS MAJESTY CALLS FOR REVERENCE.

Motto: "Fear God."

In this and the three succeeding studies we are to consider what is due to God. In a very definite sense all duties look Godward. It is because he is what he is and because of the relation he sustains to man that every purposed act of man has moral quality. In all our doings we are dealing with God. He it is "with whom we have to do" (Heb. 4:13). He is a party in all transactions. All sins are sins against God, whoever else may be offended. So said David in confessing to God the great wrong done to his neighbor: "Against thee, thee only, have I sinned" (Psa. 51:4). All our duties to God may be summed up in the one word, love. But we find various other Godward duties indicated in the Scriptures. The first is that which perhaps is oftenest laid upon men, the duty of fearing God.

All Duties Godward.

1. The Majesty of God.

Psalmist, prophet, and apostle celebrate the majesty of God. He is said to be

"clothed with majesty" (Psa. 93:1; 104:1), and so imbued is he with the quality thus ascribed to him that he is named "the Majesty on high" and "the Majesty in the heavens" (Heb. 1:3; 8:1). Probably the best synonym for majesty is greatness, but a greatness conceived of by inspired writers as attended by a certain splendor known as "the glory of Jehovah," a mental picture usually, but sometimes given visible representation (Ex. 16:10; 24:16, 17).

Majesty is Greatness.

Every attribute in God is great and all attributes conspire to make him greatest of all. But in his greatness we are able to discern certain elements which may be mentioned in an analytical way, though no analysis of the divine majesty will include all its features. So far as revelation discloses God we may speak with confidence, but even with the aid of revelation Zophar's question is still in force: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" We may learn all that it is necessary we should know, but "unto perfection"—why, it will take all eternity for that, an endless study.

Elements of His Majesty.

There are presented to us in the Scriptures four attributes of God that may

well inspire awe. One is his eternal existence, set forth in the Psalm of Moses: "Even from everlasting to everlasting, thou art God" (Psa. 90:2). We can conceive of a being without end, but not of a being without beginning. His omnipresence is declared: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" He fills the infinitude of space. As the old-time preachers used to say: "His center is everywhere and his circumference is nowhere." His omniscience is revealed. This is involved in his omnipresence, but it is separately and repeatedly insisted upon: "The eyes of Jehovah are in every place" (Prov. 15:3. See also Psa. 33:13-15 and Heb. 4:13). His omniscience includes also his knowledge of the future, as disclosed in prophecy, and his supreme wisdom. When you add to the three attributes just named his omnipotence, declared to Abram: "I am God Almighty" (Gen. 17:1), and asserted many times in various terms (Jer. 32:17, 27), you complete the quadrilateral upon which the majesty of the Most High is based, and find a sufficient reason why men should entertain toward him the feeling which the Scriptures name Fear.

Eternity.

Omnipresence.

Omniscience.

Omnipotence.

2. Fearing God.

In the Bible there is a gradual development

of doctrine. The race, materialized, carnalized, was to be brought by stages to an apprehension of the higher and more spiritual truths. The revealing Spirit seemed to be saying what Jesus said to his disciples: "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12).

In Old Testament Times.

This progress of doctrine appears, for one thing, in the teachings concerning the fear of God. In Old Testament times it was repeatedly and emphatically required. It was "the beginning of knowledge" (Prov. 1:7). It was impressed upon the young: "Come, ye children, hearken unto me: I will teach you the fear of Jehovah" (Psa. 34:11). It was inspired by spectacular demonstrations, as in the giving of the law from Sinai when the mountain trembled under its cloudy cowl whence thunder boomed and scimitar lightnings flashed and the awful Voice sounded, so that Moses himself said, "I exceedingly fear and quake" (Heb. 12:21). It was quite in harmony with Old Testament representations that the noble Daniel should admire the Almighty as "the great and dreadful God" (Dan. 9:4). See also Neh. 1:5.

When we turn to the New Testament we discern a change of tone. The God

who is working behind and beneath the movements we see is no less holy but he seems more benignant. His angelic messengers would soothe rather than terrify. "Fear not" was the first word to Zacharias (Luke 1:13), soon heard by Mary (Luke 1:30), then by the shepherds (Luke 2:10), and by the women at the open tomb (Matt. 28:5). The "Fear nots" of the New Testament (there are more of them) would make an interesting study. Paul wrote, "God gave us not a spirit of fearfulness" (II Tim. 1:7), and the beloved apostle adds his testimony: "There is no fear in love; but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love" (I John 4:18).

Fear Cast Out.

And yet the fear of God is commended in the New Testament. Jesus said, "Be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell" (Matt. 10:28). In the parable of the Importunate Widow one of the strong points made against the unjust judge was that he "feared not God" (Luke 18:2). On the other hand, Cornelius of Cæsarea is spoken of in terms of approval because he "feared God with all his house" (Acts 10:2, 35).

The Fear of God Commended.

It may be said that the instances just cited had reference to persons living under the Old Testament dispensation. But even on the part of believers the fear of God is commended. We read that after the conversion of Saul of Tarsus the church had peace, "and walking in the fear of the Lord .....was multiplied" (Acts 9:31). We find among the instructions given to servants this, that they should do honest work, "fearing the Lord" (Col. 3:22). Peter gives the terse command, "Fear God" (I Pet. 2:17). And behold, we hear a voice from the throne saying, "Give praises to our God, all ye his servants, ye that fear him, the small and the great" (Rev. 19:5).

Commended also to Christians.

Thus it appears that we are to fear and not fear. One apostle writes, "Fear God," and another writes, "Perfect love casteth out fear." Is there not a fair way of blending the two apparently contradictory teachings? Without taking space to examine the foregoing quoted passages in particular, it may be sufficient to observe that from of old there has been a recognition of two kinds of fear referred to in Scripture, one known as "slavish" the other as "filial" fear—the one causing a shrinking and a dread, the other expressed by the profoundest veneration—the one pictured in the terror of the Roman guard

Combining the Two Teachings.

at the sepulcher who, when the angel flashed down from heaven to roll away the stone, "for fear of him did quake and became as dead men" (Matt. 28:4), the other voiced in the adoring words of Thomas when at last he was convinced of the resurrection of Jesus, "My Lord and my God" (John 20:28). It is the slavish that is cast out by love; it is the filial fear that is to be cultivated.

3. Fear Interpreted as Reverence.

A Timely Teaching.

Interpreting the fuller teachings of the Bible concerning the fear of God as not inconsistent with trust, adoration, and praise, we have the word reverence as indicating that prime duty. This is a timely teaching today. While sanctimony which is put on and off with the Sunday clothing is to be avoided as verging on hypocrisy, and while a cheerful demeanor is always suitable even in the most devout, there is a certain tone of speech and manner of bearing, when dealing with sacred things, which are suggested by a sense of propriety and which we free and unconventional Americans do not always observe. The tragic death of Uzzah (II Sam. 6:6,7) shows how God regards an unconsecrated touch upon consecrated things.

Not to attempt to indicate all the forms of irreverence, attention may be given to

those two items which God has especially guarded against profanation. Naturally we think first of the third commandment: "Thou shalt not take the name of Jehovah thy God in vain" (Ex. 20:7). "They profane the name," writes Dr. Henry E. Robins (The Ethics of the Christian Life, p. 367), "who in current literature, in public speech, or on the stage, mock God under the guise of homage. Profanity is a vice far more prevalent than is commonly thought. The profanation of the name of the Holy One under the cloak of honoring God is more pernicious in its effects upon society than that which shocks us by its open mockery of the Most High.....As a people and as individuals we have urgent need to obey the Saviour's word when he taught us to pray, 'Hallowed by thy name'" (Matt. 6:9).

The Name of God.

What is more dear to God than his name? There may be many things. We have David's testimony as to one. He sang, "Thou hast magnified thy word above all thy name" (Psa. 138:2). How is that? David does not explain it, but we can see that while God has expressed himself in his name he has put himself into his word. He has made it the vehicle of his saving truth. He has pledged all his veracity to its declarations and all his power to the fulfilment of its promises. Who, then, will treat that word in other than a rev-

The Word of God.

erent manner? Who will venture to make Bible terms and texts subjects for jests and puns? The chief purpose of the word of God is to make us acquainted with the Good News. Good news should be received with gladness, but the cost at which this Good News was procured forbids that the gladness should be anything other than reverent.

QUIZ.

What was the subject of part four? What is the subject of part five? What is the title of this study? How did Moses and Christ sum up all Godward duties? Give a synonym for majesty. Name four elements in the greatness of God. Complete this quotation: "Even from everlasting....." Complete this: "The eyes of the Lord....." How did the people learn to fear God at Mount Sinai? How did Daniel address God? How may the various New Testament teachings as to fearing God be harmonized? Give another and better word for fear. Quote the third commandment. Complete this: "Thou hast magnified thy word....." Name ways in which the Bible is treated irreverently.

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

The Bible a progressive revelation.

The "Fear nots" of the New Testament.

The distinction between "slavish" and "filial" fear.

How irreverence is shown in the house of God.

CHAPTER XXI.

HIS WISDOM CALLS FOR SUBMISSION.

MOTTOES: "The only wise God." "Thy will be done."

God is "the only wise" (Rom. 16:27). No one is wise but he. Men and angels are wise, wiser, wisest among themselves, but God alone is absolutely, perfectly wise. That means that he is wise above human comprehension. So we interpret Paul's language when he writes, "The foolishness of God is wiser than men" (I Cor. 1:25), that is, what the Greeks called God's foolishness was yet so far above their loftiest wisdom that the two did not touch. So also elsewhere: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past tracing out" (Rom. 11:33)!

The Only Wise.

We must not allow ourselves to think of God's wisdom as separated at any time from his other attributes. He is not wise in one act and kind in another and holy in another. His whole nature is expressed in every act. His wisdom is suffused and tempered by every other perfection of his nature. Therefore when, for the pur-

Not Cold Intellect.

pose of study, we look at his wisdom and, it may be, speak of it as if it were the only feature of his character, it is not cold intellect that we contemplate.

Knowledge and Wisdom.

Wisdom and knowledge, though often used as synonyms, are distinct mental states. One may have knowledge without wisdom, another may have wisdom without knowledge. Knowledge is acquaintance with facts, wisdom is skill in the use of knowledge. Knowledge knows What; wisdom knows How. The divine omniscience comprises both, and yet they are distinct. Richard Hooker wrote well: "That which moveth God to work is goodness, that which ordereth his work is wisdom, that which perfecteth his work is power."

The Duty of Submission.

All who believe that the universe is governed by a perfect God, perfect in goodness and in wisdom, are morally bound to submit their judgment to his, for theirs is confessedly defective. Any other attitude than that of submission shows a ridiculous measure of conceit. There have been men who have said in so many words that they could suggest some improvement in the universal order, but they were not men who believed that supreme wisdom is on the throne. Nothing can save those who believe in the abso-

lute wisdom and goodness of God from the charge of inordinate conceit if they attempt to find other ways of happiness and success than those he has appointed. Two particulars may be mentioned.

1. Submission to Scripture.

A Safe Position.

The Bible is a sample of the wisdom of God, both in its form and in its contents. The Bible is under discussion these days, there being a difference of opinion, even among its friends, as to the authenticity of some of its parts. That there are errors in it need scarcely be said; otherwise there must have been inspired copyists and inspired printers as well as inspired writers and editors. But it is safe to accept the Bible as substantially the word of God. No great harm can come from taking it at its face value. A house may be a safe dwelling even if a knob is off the drawer of the kitchen table. Let those who are in doubt as to the authenticity of some parts of the Bible be true in word and work to the parts they do accept and not make so much noise over what they discredit.

If God has put his wisdom into his word, he has ordained the several forms

in which that word is expressed. History and prophecy, precept and parable, poetry and argument, all are designed not only to supply an attractive variety, but also to find access to various classes of minds—a gracious adaptation to all and to each. The human element in the structuring of the Bible is no less evident than the divine, but what we call the human as distinct from the divine is after all divine. That is to say, the human intellect having been kindled from the Creator's mind, can be used as an instrument of a divine revelation. And that use covers all its wonderful adaptations. As Dr. Armitage used to say, "All styles are God's style." Therefore the inwoven experiences of the writers and even their more playful productions of paradoxes, puzzles, and acrostics (for example, the acrostical arrangement of the 119th Psalm), do not detract in the least from the claim of a divine authorship nor diminish our obligation to submissively accept the forms in which God has been pleased to address us.

Its Various Forms.

But far more significant than its forms are the teachings of the Bible. No one who is at all familiar with the Book need be told that it sets forth decidedly positive doctrines. It speaks as Jesus did, "as one having authority" (Matt. 7:29). It presents not suggestions but as-

Its Teachings.

sertions, not theories but facts, not counsels but commands. The divine wisdom is in that tone as well as in the truths it trumpets in the ears of men; therefore it is well that we submit judgment and will to the teachings thus driven home by a divine emphasis. Some Bible doctrines are like the surgeon's knife, painful; some are like the physician's remedies, unpalatable; some are like the swimming iron (II Kings 6:6), beyond reason; but we are hospitable to them all, knowing that "every Scripture inspired of God is profitable" (II Tim. 3:16).

Rejecting yet not Rejecting.

And yet there are those who accept the Bible as a whole and seem to reject certain teachings in it. Probably the doctrine of "the election of grace" (Rom. 11:5) is as often as any subjected to that treatment. A Christian is heard to say, "Oh, I don't believe in election." But he must believe in it unless he throws the Book aside. The words "elect" and "election" occur more than twenty times in the New Testament. He does not mean what he says. He means that he does not accept certain interpretations of that doctrine. It is for him to exercise his right and duty and ascertain to his satisfaction what it does mean, and then stand by it. This is but a sample. There are other truths in the Bible, such as the personal equation in

regeneration, the resurrection of the body, faith as an act of the will, which are rejected and not rejected, rejected as dogmas but not as part of a revelation not yet wholly clear.

Truths in Proportion.

The divine wisdom is present in the relative proportion of the several truths contained in the Bible, and those who accept the Bible as a heavenly oracle should submissively conform the structure of their faith and testimony thereto. It is evident that some truths are more fundamental, central, or vital than others. The frequency with which a truth appears and the emphasis put upon it are indicative of its relative importance. We must, of course, eliminate temporary and local conditions when they give color to the utterance, but at the same time remember that human nature is not changed by change of date or place. Aside from that it is important that those who submit to the divine wisdom in the word of truth should guard themselves against magnifying minor truths, separative truths, truths that appeal to the imagination, above the more essential, unifying, practical teachings.

2. Submission to Providence.

The wisdom of God is present in his administration of all affairs. And he does

administer all affairs, even the most minute.

The Immanence of God.

The doctrine of the divine overrulings is interbraided with the whole texture of Scripture. He extorts praise from "the wrath of man" (Psa. 76:10), and when men appeal to what they call chance and "the lot is cast into the lap" he determines the result (Prov. 16:33). God is at work always and everywhere. Jesus said, "My Father worketh until now" (John 5:17), and he illustrated it variously, saying that he makes the sun rise and the rain fall (Matt. 5:45), that he feeds the birds (Matt. 6:26), and that not one of them falls without him (Matt. 10:29). He has high purposes to the accomplishment of which he is directing the course of events—beneficent purposes in whose happy consummation all will share who are in harmony with him (Rom. 8:28). Thus is revealed to us a God resident and operative in all things, "Who is over all, and through all, and in all" (Eph. 4:6).

The Coming of the Kingdom.

Leaving those providences which bear upon the individual to be considered in another chapter, the thought contained in the present topic may be here urged once more, namely the submission of will and opinion to the wisdom of God in the plan of his campaign on this planet. To the hu-

man view there appear to be setbacks and delays in the coming of the kingdom. The power of God seems to be here and there successfully defied, wickedness grows bold under the tardy vindication of his righteousness, hindrances and perils confront holy enterprises, faith is sorely tried, piety grows impatient, and the cry of the souls under the altar rings out: "How long!" (Rev. 6:9, 10.) But the methods of God in completing his plans concerning earth and man are just as far beyond criticism as any feature of his character or any revelation in his word. While we wait for his ultimate triumph we may stay ourselves on the psalmist's words: "As for God, his way is perfect" (Psa. 18:30).

QUIZ.

Complete this quotation: "How unsearchable are his judgments ....." What is the difference between knowledge and wisdom? Why should we submit our judgment to the divine wisdom? What should they do who are in doubt as to the authenticity of some parts of the Bible? What is the advantage of the variety of forms found in the Bible? What is the general tone of Bible teachings? What does a friend of the Bible mean when he says that he does not believe a doctrine that is plainly taught by it? How may we know

which are the most important truths in the Bible? What is meant by the immanence of God? How should we view the difficulties and delays that retard the coming of the kingdom?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

The meaning of the higher criticism.

The acrostical arrangement of the 119th Psalm.

The three most important truths in the Bible.

A historic instance of wickedness triumphant and then overthrown.

CHAPTER XXII.

HIS FAITHFULNESS CALLS FOR TRUST.

MOTTO: "He is faithful that promised."

Our God has inspired many Scripture passages which declare his faithfulness. The book of the Psalms is starred with praises of, and appeals to, his faithfulness and his truth—the two words being used in most instances as having the same meaning. Paul states it as an unquestioned and unquestionable premise from which conclusions may be drawn, that "God is faithful" (I Cor. 1:9; 10:13). He wrote to the Thessalonians that their sanctification, preservation, and establishment in the truth were assured by the faithfulness of God (I Thess. 5:24; II Thess. 3:3). And in one of the impressive scenes of the Revelation a rider whose "name is called the Word of God" appears on a white horse bearing also the title, "Faithful and True" (Rev. 19:11-13).

His Faithfulness Declared.

1. The Promises of the Word.

God must be faithful. Otherwise, with all reverence, he is a prodigious deceiver. Having assured men of his infinite wisdom, and his unlimited power, he has scattered profusely through his word "precious and exceeding great promises" (II Pet. 1:4), in

Faithful or False.

every one of which he has put his veracity in pawn. If he fails to fulfil any one of them, its terms having been complied with, he is proven false. Good men sometimes come short of their promises because they have misunderstood the conditions, or have overrated their abilities, or have met with unforeseen and unconquerable hindrances, and their explanations and apologies are accepted by the considerate. But if such a failure should occur on the part of one who has declared himself allwise and almighty there would be no way of honorable escape. But such suppositions may be indulged only for the sake of argument. The testimony of those who have intelligently relied upon the promises is all one way. They avow themselves confirmed in faith and fully satisfied with the issue.

Faithful to the Unfaithful.

One of the remarkable and affecting features of the divine faithfulness is that it is not diverted from its gracious, unconditional intentions by the inconstancy of men. The whole history of the Hebrew nation is an illustration of this. The chosen people were untrue to their mission, and frequently and grossly violated the covenant they had solemnly pledged themselves to keep, yet God held himself to the purpose he had announced, and "when the fullness of time came" (Gal. 4:4) the promised Messiah ap-

peared. It is true that men's sins separate between them and God (Isa. 59:1-3), and that where faith is a condition of blessing unbelief is an insurmountable obstacle (Matt. 13:58), but some promises are absolute and do not require the brooding of faith or fidelity to warm them into life: "If we are faithless, he abideth faithful; for he cannot deny himself" (II Tim. 2:13).

When Promises Fail.

Sometimes the promises seem to fail, and those who build their expectations on them are disappointed. Has the divine faithfulness relaxed in such cases? It has just been said that those who have intelligently relied upon the promises have been satisfied with the results. That word "intelligently" should be accentuated. There is what is called faith that would better be named superstition. There are interpretations of the promises that are narrow where they should be broad, personal where they should be general, and material where they should be spiritual.

Waiting on God.

Moreover there is often a feeling of impatience which at bottom is a spirit of distrust. Over and over we are encouraged to "wait upon God." Not only are we told that "he that believeth shall not be in haste" (Isa. 28:16), but also we have David's experience, "I waited patiently

for Jehovah, and he inclined unto me and heard my cry" (Psa. 40:1), and the magnificent promise through the pen of the prophet, "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" (Isa. 40:31), and the apt illustration in the Epistle of James (5:7), which suggests that there are sowing times and harvest times in the spiritual realm, and that between those two times the grace of patience is to have its exercise.

A Promise for the Future.

"But," some one may say, "is there not a promise in the Bible to the effect that before the prayer is offered it will be answered? and may we not claim that promise instead of waiting long?" There is such a promise (Isa. 65:24), and it is sometimes quoted as an encouragement to prayer, but we have no right to claim it. It relates to a future time of millennial amity, when there shall be "new heavens and a new earth" (v. 17), and "the wolf and the lamb shall feed together" (v. 25). It is true that even now the divine goodness often anticipates the prayers of men, as many a one can certify from experience, but the trend of Scripture teaching on this subject is for patient waiting. Two of our Lord's parables, the Friend at Midnight (Luke 11:5-10) and the Importunate

Widow (Luke 18:1-7), convey this very lesson.

The promises of the Bible are, some of them, absolute, but most of them are conditional.

Conditions Not Arbitrary.

It should be understood, however, that the conditions are not arbitrarily imposed—as much as to say, "You must do thus and so as a concession to my authority or as a bid for my favor, else this promise will not be made good." The conditions are inherent in the very nature of things. They are stated in the same kind spirit that prompts the promise.

Take a few illustrations. Perhaps the promises the average Christian tests oftenest are those connected with prayer.

Illustrative Passages.

One of the conditions of effective prayer is a pure motive: "If I regard iniquity in my heart, the Lord will not hear" (Psa. 66:18). Why should the holy God grant requests inspired by pride, resentment, greed, or any other passion that he has forbidden? Faith is another condition: "If any of you lacketh wisdom, let him ask of God.....and it shall be given him. But let him ask in faith, nothing doubting" (Jas. 1:5, 6). Faith is the receptive attitude of the soul. Doubt refuses to stretch out the hand that takes the offered good. Probably no promise is quoted oftener than this: "To them that love God all things

work together for good." Here faith is not a condition, but love is. In the ultimate issue of things God will triumph, and those who are in alliance with him will share in his blessedness. "He is faithful that promised." (Heb. 10:23).

2. The Afflictions of Life.

The faithfulness of God calls for trust in the midst of the ills of life—its pains, griefs, temptations, disappointments, bereavements. It is an appointed part of the Christian's discipline that he should be tried in respect of courage, patience, endurance, and faith; for it is only through trial that these and kindred graces are manifested and developed. Not only are there besetments that cause him to realize that he is an alien in this world and his "citizenship in heaven" (Phil. 3:20), but also he is subjected to inflictions specifically administered by his heavenly Father for his spiritual good. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

Afflictions Appointed.

The Christian's afflictions come in part from the attempts of the Adversary to lead him into sin. Concerning these we read, "There hath no temptation taken you but such as man can bear; but God is faithful who will not suffer you to be tempted above that ye are

Afflictions Measured.

able, but will with the temptation make also the way of escape, that ye may be able to endure it" (I Cor. 10:13). This notable passage reveals on God's part a vigilance that is vastly comforting—a trial not allowed to exceed our strength, and a way of escape promptly provided. If it is so when under Satanic attack, how surely must the infliction be measured when the Father himself is chastening his child!

The Afflicted Consoled.

Jesus said to his disciples, "In the world ye have tribulation; but be of good cheer; I have overcome the world" (John 16:33). Portent and cheer at once! It reminds one of Paul's words: "Sorrowful, yet always rejoicing" (II Cor. 6:10). So sings the nightingale:

> And in the midmost heart of grief
> Thy passion clasps a secret joy.
> (Tennyson—In Memoriam.)

The apostle taught the disciples when on their first missionary tour "that through much tribulation we must enter into the kingdom of God" (Acts 14:22). The glory of the kingdom greatly overbalances the tribulation. Eliphaz asked Job, "Are the consolations of God too small for thee" (Job 15:11)? Paul makes answer: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who com-

forteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3, 4). This play on the one word, which continues through the three succeeding verses, is not a dull monotone but produces a variety like that which the violinist draws from a single string.

The Work of Affliction Completed.

In the end the faithfulness of God and the trust of men therein will be vindicated. The results will justify the means used. There are immediate results: "Before I was afflicted I went astray; but now I observe thy word" (Psa. 119:67). There are more remote results; for however grievous the chastening, "afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness" (Heb. 12:11). And there is a final blessedness for those who have exceptional trial of faith and fidelity. They were seen by the Revelator as a distinct white-robed group in his heavenly vision, and it was explained: "These are they that came out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb" (Rev. 7:14).

QUIZ.

Quote a passage declaring God's faithfulness. Why must God be either faithful or

false? Complete this quotation: "If we are faithless....." Why do God's promises sometimes seem to fail? Complete this: "I waited patiently....." In your own words give the parable of the Importunate Widow. Why are conditions attached to most of the promises? How are graces manifested and developed? How do we know that afflictions are fitted to the strength? Why should we be cheerful in affliction? Name some of the benefits of affliction.

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

The mission of the Israelites and their failure in it.

The divine omnipotence and the divine holiness.

The meaning of the promise in Isaiah 40:31.

How Jesus overcame the world.

CHAPTER XXIII.

HIS HOLINESS CALLS FOR WORSHIP.

MOTTO: "Exalt ye Jehovah our God,
And worship at his holy hill:
For Jehovah our God is holy."

1. The Holiness of God.

The Central Attribute.

If it is proper to grade the divine attributes and to figure which of them is highest in rank or most central or most inclusive, it may be said that holiness has that pre-eminence. Reason says so; for the highest perfection is moral perfection, and moral perfection is holiness. By fair inference the same conclusion may be drawn from the Scriptures. If the holiness of God is not asserted oftener than other characteristics, it is asserted more emphatically. In the splendid vision which Isaiah saw, the six-winged seraphim have the loftiest place, and they break the silence by crying one to another, "Holy, holy, holy, is Jehovah of hosts; the whole earth is full of his glory" (Isa. 6:3). And this three-fold cry we find echoed in the vision of the Seer of Patmos, where again six-winged creatures cry ceaselessly, "Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come" (Rev. 4:8). No other attribute has so spectacular a setting.

A Communicated Attribute.

No other feature of the divine character imparts itself so readily to the objects upon which its gracious influence falls. His presence transforms not only tabernacle and temple into sacred places but even the unenclosed wilderness where the burning bush is his symbol becomes "holy ground" (Ex. 3:5). Everything connected with him is holy, his service, his appointments, his priests (officially), his altar and the oblation on it, his name, his day, his word. Heaven is his "holy habitation" (Deut. 26:15) and, as the late Dr. G. S. Northrop expressed it, "Hell is ablaze with the holiness of God."

An Adorable Attribute.

The holiness of God is at once an attractive and a repulsive feature of the divine nature—attractive to all who aspire to moral perfection, repulsive to all others. The wish that is often indulged and sometimes expressed by the godless, that the moral law might be reversed and that some things that are wrong might be pronounced right, is but a form of objection to the holiness of God. That spirit would dethrone God and put a demon in his place. All right-minded intelligences rejoice in his absolute moral perfection. They gladly comply with the Psalmist's call to worship—a call based on the divine holiness. (See motto: Psa. 99:9).

2. Worship Called For.

Worship as a noun is worth-ship; as a verb it signifies to express a recognition of superior worth, specifically the supreme worthiness of God, It must be expressed, else there is no worship; but it may be expressed without any outward show of reverence—without adoring words, or lifted hands, or bent knees or bowed head. It may be expressed in acts of obedience. In fact, this kind of worship is of the first importance. If the spirit of obedience is lacking all devout posturing and reverential terms and tones are but bald formalism or may be rank hypocrisy. "In spirit and truth" (John 4:24), is the Saviour's direction for acceptable worship, but both are wanting if there be not the obedient heart.

Worship in Deeds.

But he who worships the holy God by his manner of life will not satisfy himself with that form of service. He will wish to express his thought of God and his feelings toward God in other worshipful ways—in words and attitudes representative of his dependence on and submission to the Most High. He finds in his Bible many expressions that he can adopt as voicing the emotions of his own heart—praises, thanksgivings, confessions, petitions, and he has satisfaction in the use of them. This same Bible teaches him to

Godward Utterance.

"draw nigh to God" (Jas. 4:8), and he finds comfort in doing so and in using the liberty of a child approaching its father and uttering his thought in his own words.

3. Private Worship.

The Heart of Worship.

Jesus seems to teach that private worship is the only right kind. For he says, "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee" (Matt. 6:6). But we must reflect that he was then administering an antidote to the hypocrisy that made a public display of its devotions (v. 5). That his disciples did not understand him to mean that secret prayer is the only right kind is evident from the fact that in their most obedient moods they prayed together (Acts 1:14; 20:36). Still, it is clear that private worship is the heart of true piety. No amount of public devotion, however sincere, will supply its place for nourishing the spiritual life.

Manner of Private Worship.

Our Lord's directions are very explicit—the inner chamber, the closed door, the spirit and scope of prayer. Spirit and scope we say, because the Master was indicating a "manner" (v. 9), not prescribing a form. The prayer should be articulated, not so as to

be heard outside, for it is a "secret" engagement, and the word translated "secret" means concealed, hidden—articulated because the Lord so teaches: "When ye pray *say*" (Luke 11:2); articulated because the exercise becomes more real and the thought more definite. There are circumstances in which a thought-prayer may be sent up, as in Nehemiah's case (Neh. 2:4), but he who accustoms himself to think his prayers without putting them into words will find his praying dropping down into mere rumination with no Amen at the end of it. There is no limit to secret prayer either as to frequency or length. Rather we are taught to "pray without ceasing" (I Thess. 5:17), and many a sorely pressed heart has blessed God for that teaching.

Bible Use in Private Worship.

Prayer, even in its broadest sense, is but a part of worship, the most significant part, still but a part. Samuel's spiritual attitude was just as worshipful when he said, "Speak; for thy servant heareth" (I Sam. 3:10), as when he said his evening prayer. To listen to the voice of God and to respond thereto in heart and word is an exercise of great spiritual profit. That means the use of the Bible in private worship, reading and personally applying the word, and promptly answering it at every point in praises, confessions, and prayers. This is that real communion with God of which so much is heard and so little is known.

4. Public Worship.

Something has been said on this point under the head of Church Maintenance. A few additional suggestions may be permitted here. It is worth observing that when Jesus gave directions as to prayer, though he seemed to insist on privacy he made provision for an expression of the social feeling in worship. Though he said, "When *thou* prayest, enter into *thy* inner chamber, shut *thy* door, pray to *thy* Father," when he comes to the prayer itself he teaches us to say, "*Our* Father, give *us*, forgive *us*, lead *us*, deliver *us*." Thus he provides for prayer in company as well as for secret prayer, and thus private worship prepares the way for worship in public.

The Social Element.

Attendance upon the service in the Lord's house is largely a matter of habit, and in this it is as true as anywhere that good habits are easily broken and bad as easily formed. Those who hold that the day and hour of such service are "a prior engagement" which must be kept if possible and those whom Dr. Cuyler has well named "storm-proof Christians" honor their Lord. Regularity and promptness add the finishing touch.

A Matter of Habit.

Regularity and promptness add the finish-

ing touch to attendance. Sincere worship gives finish to the whole affair. The worship, beginning in the "inner chamber" at home, continues all the way to the house of God in a thankful and praiseful frame of mind, tempers the greetings at the church door, appears in a reverent demeanor on entering the sanctuary, and culminates in a hearty participation in the service.

Worshiping.

Finally, one may be said to worship by inducing others to worship. It is a good thing to have a drawing minister; it is a better thing to have a drawing people. One's duty is not done by going with one's family to the place of prayer. Friends and neighbors should be invited to join company, and the stranger should have so cordial hospitality that the fear of intrusion, which is more often felt than church people suppose, is quite removed. Many a one can say with the Psalmist, "I was glad when they said unto me, Let us go into the house of Jehovah" (Psa. 122:1).

A Drawing People.

QUIZ.

In Isaiah's vision what did the seraphim cry? In John's vision what did the creatures cry? Name some of the things which are said to

partake of God's holiness. Why are they called holy? What does the divine holiness inspire in all right minds? What is the root meaning of "worship"? What is Godward utterance? What kind of worship did Jesus most commend? Why should one speak his prayer? How did Jesus provide for social prayer? What are "storm-proof" Christians? How can listening to a sermon be called worship? Complete this quotation: "I was glad when they said unto me....."

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

Dr. Northrop's saying at the close of the second paragraph.

Worshipful deeds.

Forms without formalism.

"The unchurched masses."

CHAPTER XXIV.

HIS LOVE CALLS FOR LOVE.

MOTTO: "We love, because he first loved us."

1. The Love of God.

In the First Epistle of John we have in a single chapter (Ch. 4) twice given (vs. 8 and 16) the unique declaration, "God is Love"—unique because it appears nowhere else in all the Bible, and unique because among all the innumerable gods that men have turned out of the factory of their fancy not one bears the same name in the same sense. The love of God is told elsewhere in Scripture, in graphic and impressive terms, but nowhere else is "Love" put in apposition to "God," making the two terms balance each other. For this reason there are those who would prefer to give love rather than holiness the supreme place among the divine attributes.

A Unique Declaration.

This same Epistle (I John) gives us as much information as to the principle of love and the place it has in the Christian life as all the rest of the New Testament. Four times does the expression "the love of God" occur in this letter. Twice it means God's love to men, and twice it means a love enkindled in men by the touch of God's love.

The First Epistle of John.

These two meanings are representative of the force of the phrase wherever it occurs in the New Testament. In the first-named meaning we have the love of God "manifested" in the sending of his Son for our redemption (4:9) and the question how the love of God can be in one who has no "compassion" for the distress of others (3:17). In the second-named meaning we have the love of God demonstrated (5:3) and perfected (2:5) by obedience to his word.

God's Love the Type.

In all this line of teaching, it will be observed, not much account is made of man's love to God. There are some striking instances of such a love. The sublime heroisms of martyrdom attest on many a page the fulfilment of the commandment that is "first of all" (Mark 12:28-30). But such instances, however impressive, do not suffice to give the true type of love. When the inspired apostle would show us love in all its strength and beauty he says, "Herein is love, *not* that we loved God, *but* that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10). These words were written by the same hand that wrote what Luther called "the little Bible," "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16). No apology is of-

fered for giving in full so familiar a passage. It is too good to be pieced out with an "etc."

2. Love Evokes Love.

It is inwrought in human nature that love calls out love. Many a person loves another for no better reason than that he is loved, and that is a sufficient reason. God uses that argument. He says of Israel, "I drew them with cords of a man, with bands of love" (Hos. 11:4). He appealed to the natural susceptibility of man's heart to the approaches of love. Such an appeal is still made. The holiness of God is unattractive to the heart indwelt by sin, repulsive rather. The power of God seems to him tyrannical. The wisdom of God is interpreted by him as only a superior cunning by which He manages to have His own way. Thus he hardens himself against the Most High. But let him become convinced that God loves him, loves him personally and individually, and his resistance must melt into submission. That is the argument of the cross. "We love, because he first loved us" (I John 4:19).

The Way of Nature.

King James' version reads, "We love him, because he first loved us." The revision drops the "him" and thus, besides coming closer to the putative original, broadens the scope of the passage. We are impelled by the conviction of God's love to us to love

The Broader Sense.

not only him but all. This is the true Promethean fire, not stolen from heaven, but sent as a free gift to brighten and cheer the lives of men. All spiritual affections are kindled at the flame of God's heart.

The Grace of It.

But the mightiest factor in awakening responsive love in the hearts of men is the perception that the love of God moves forth against the whole current of man's unworthiness and ill-desert. There are those who explain the love of God to man by the fact that man was made in the image of God and that the image, though defaced by sin, is not destroyed; that man, despite his sinfulness, is still a child of God and possessed of a worth that appeals to his Father's heart; that there are possibilities in man that induced an enterprise for his rescue from sin and its doom. There may be something in these considerations, but the Scriptures account for it on other grounds.

The reason for God's loving purposes is found not in man but in God himself. Over and over he says through the prophets what he says in Isa. 48:11, "For mine own sake, for mine own sake, will I do it." Men were "by nature children of wrath" (Eph. 2:3), natural objects of the divine displeasure. God's love went out to them, not attracted by their worth, but proceeding from a certain fulness of love

in himself which sought for objects upon which to lavish its wealth. "Scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:7, 8).

3. Love a Culture and a Growth.

We have the best of authority for holding that among all Christian graces "the greatest of these is love" (I Cor. 13:13). It is at once the worthiest, strongest, and most agreeable compulsion in the service of God or man. There are those, however, who are troubled in their minds as to the exercise of this grace Godward.

Some of them say, "I love Christ, but I cannot say that I love God." This separation between the Father and the Son, regarding the one as severe and repelling and the other as gracious and winning, is an error against which Christ and his apostles guarded. Jesus proclaimed in the temple, "I and my Father are one" (John 10:30). He said to the inquiring Philip, "He that hath seen me hath seen the Father" (John 14:9). So we read in apostolic writings that Christ "is the image of the invisible God" (Col. 1:15), and again, "In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

An Unwarranted Distinction.

Christ is the completest revelation of God. What he is God is, both in kindness and severity, for we read in the Revelation (6:16) of "the wrath of the Lamb." What these troubled ones need is an increased acquaintance with the New Testament. Then they will know that in loving Christ they are loving God.

The Practical Proof.

Others are troubled because they lack the enthusiasm which some express concerning the love of God. They look with envy upon those who speak of it with a glow and a thrill, and think themselves cold-hearted because they cannot honestly adopt the same ardent language. Such should reflect that men are not all constituted alike, and that in nothing is there a wider variety of temperament than in this matter of emotionalism. Doubtless it is a good thing to be quickly sensitive and fervently responsive to the love of God, but when proof of appreciation is called for in Scripture little account is made of words and much of deeds. This is the practical test that Jesus applies: "If ye love me, ye will keep my commandments. . . . He that hath my commandments and keepeth them, he it is that loveth me. . . . If a man love me, he will keep my word" (John 14:15, 21, 23). So testifies the beloved apostle: "Whoso keepeth his word, in him verily hath the love of God been perfected. . . . This is the love of God that we keep his commandments" (I John 2:5; 5:3).

To Grow in This Grace.

This then is the true culture of the love of God—acquaintance with his word and obedience to its precepts. The two help each other. To be obedient one must understand what is taught for faith to grasp and for hands to do, and for such an understanding a purpose of obedience is requisite: "If any man willeth to do his will, he shall know of the teaching" (John 7:17).

QUIZ.

In what respects is "God is love" a unique declaration? What New Testament book discourses most on love? What two meanings attach in different places to the phrase, "The love of God"? Complete this quotation: "Herein is love....." What passage did Luther call "The little Bible"? Why does love call forth love? Why does God love men? What is the best proof of love to the Father and the Son? How do knowledge and obedience help each other?

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

Demon worship in pagan lands, its motive and method.

Striking instances of men's love to God.

Why God is misunderstood by men.

Emotionalism, its help and its hindrance in service.

SIXTH PART—CONCLUSION.

CHAPTER XXV.

SYMMETRY OF CHARACTER.

MOTTO: "Ye shall be perfect, as your heavenly Father is perfect."

Perfection Demanded.

Nothing less than perfection can or should satisfy a perfect being. God would declare himself imperfect were he to demand anything less than perfection in the character and conduct of his responsible creatures. But while not *satisfied* with anything short of perfection, he is *pleased* when men move in that direction. So we read concerning Enoch, who was caught up to heaven without dying, as all the Lord's own are to be one day (I Thess. 4:17), "He hath had witness borne to him that before his translation he had been well-pleasing unto God" (Heb. 11:5).

The Standard of Perfection

Our Lord's words (Matt. 5:48) placed as a motto at the top of this chapter indicate that the perfection of God is standard for men, and not an unattainable standard. We are not to set a limit to our aspiration or pause in our ascent until we have reached that exalted height. Our Lord's words may be taken as prophetic as well as manda-

tory. That prophecy is written also in the believer's justification, wherein he is regarded and treated as sinless, in view of which he is even while in the flesh called "perfect" (Phil. 3:15), "holy" (Heb. 3:1), and "saint" (Rom. 1:7).

Attributes in Harmony.

The perfection of God is seen not only in the absolute completeness of those several features which we discern in him by the light of his word, but also in their harmony. It is not that they limit each other, as it is sometimes expressed, but that they supplement each other. The thought of one divine perfection limiting another is distasteful, for it suggests a contention in the divine mind, one attribute finding in another a hindrance to its own free exercise, as, for example, when justice and mercy are represented as pleading against each other. Rather, they are in complete accord. "Mercy and truth are met together; righteousness and peace have kissed each other" (Psa. 85:10). It is a distinguished glory of the redemptive plan that God can "himself be just and the justifier of him that hath faith in Jesus" (Rom. 3:26). Justice is present in every act of mercy, and mercy is operative on just grounds. It is the same in other displays of divine nature where seeming opposites blend—in holiness and forbearance, in love and law, in the

certainty of his announced purpose and his perfect freedom.

In this harmony and balance of character our heavenly Father is a model for us. Here we may gather up, each for himself, the studies of this series, and, without formal review, consider whether each of those various duties has its proper place and proportion in his life. Going back to the architectural metaphor which Paul employed so often, "edification," it is plain that in the structuring of character regard should be had to symmetry, not only as a matter of comeliness but also for the more important ends of strength and use. A slight foundation for a massive temple spells danger. A dwelling all kitchen and no library means grossness.

Paul's Metaphor Again.

The illustrations just given are extreme. Such defects seldom appear in the buildings reared by men, but they are frequently reproduced in the shaping of human lives. Here opens a broad field for the exercise of censure, but we decline to enter it. It were a comparatively simple task to point out sample cases of Christian men unbalanced in this respect and that, the man with more zeal than knowledge and his mate with more knowledge than zeal, the man whose generosity is indiscreet and his counterpoise

Misshapen Characters Common.

whose prudence is niggardly, and so on. Suffice it to say that the man of approximately symmetrical character is rare, and, being rare, he is marked, admired, and trusted, though few know why.

A General Balance.

Happily all men do not tip the same way, and the lopsidedness of one is corrected, in the mass, by the lopsidedness of another. It has been remarked that even in a small church there will usually be such a variety of temperament that the lack of a certain quality in one is made up by an excess of it in another, thus securing to the body as a whole a fair balance. But such counterpoises do not excuse one from the attempt to realize a symmetrical development of one's own.

It Begins with Temperament.

The cause of the lack of individual equipoise is not far to seek. We come into the world with certain more or less positive physical and mental predispositions or tendencies which physiologists explain by the word temperament. Thus men are naturally quick or slow, bold or timid, skeptical or credulous, and so on, in varying proportions. But native inclinations are not determinative. Temperament is not destiny. It is only as one yields to these tendencies that they stiffen into character.

Here the call for self-culture rings out, the

duty of self-control. In response thereto the will summons its energies to resist the undue allurements of inborn tendencies. The student who finds that he has a natural fondness for languages and a natural dislike for mathematics will, if he is wise, understand that his likes and dislikes indicate a lack of mental balance, and, instead of humoring them, will apply himself the more diligently to develop himself on the mathematical side. So in all self-building one may approximate symmetry by repressing the too eager dispositions and encouraging those good qualities that are laggard. Thus the impulsive man studies discretion, and the hesitant man cultivates promptness. The man of strong convictions seeks tact in expressing them, and he of timid spirit takes on boldness. Similar processes may go on through all the ranges of mental and moral aptitudes, bringing the character into shapeliness. True, a person cannot change his temperament, but he may greatly modify its manifestations.

The Grace of Self-Control.

At this point a question or two may occur. Does not variety of temperament make for that variety of gifts (I Cor. 12) which the Holy Spirit uses for the edification of the church? Should not gifts be used? If used are they not strengthened? Where, then,

As to Gifts.

would be individual symmetry? Yes, "there are diversities of gifts" (I Cor. 12:4), and those gifts are usually grounded in the individual make-up. Those gifts should be used and by use they will be developed. But a highly developed gift may be, should be, pedestaled on a well-rounded character. Exceptional talents are not necessarily attended by countervailing defects. If they are, those defects may be discerned and corrected with a distinct gain in effectiveness. For example, a man of hopeful disposition, who always sees the bright side, is admirably fitted to cheer others in times of common trial. But he will do it better, if knowing himself, he has acquired the habit of giving due consideration to the darker side.

Palm and Cedar.

This study may fittingly close with an illustration presented by the Psalmist: "The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon" (Psa. 92:12). It takes two trees of very different habits to represent the symmetrical growth of the righteous. The palm is a child of the plain, even of the desert where, its roots fed by perennial springs, it sends up its slender stem and its plume of leaves above an oasis, beckoning the traveler to its waters and its shade. The cedar is a child of the mountain. Its roots run deep among the rocks. It stretches out its sturdy limbs to

wrestle with the storm. The cedar is a warrior, the palm an advocate of peace; and yet, strangely enough, the palm branch is the symbol of victory. There are other contrasts of fiber, fruitfulness, and use, in the "flourishing" of the one and the "growing" of the other, which it is not necessary to pursue here. We must not miss the point at which we aimed—both palm and cedar picture, each in its own way, the excellence of symmetry. Some of us are more like the one, and some more like the other, but when we put the two together we have the finest blend of grace and strength.

QUIZ.

Give a passage of Scripture demanding human perfection. What is the standard of perfection? Complete this quotation: "Mercy and truth are met together....." What does it mean? How does Paul's architectural metaphor apply to this subject? How do men in co-operation often counter-balance each other? What is usually the starting-point of discordant characteristics? How may such discord be corrected? Why is not destiny decided by temperament? Why does not the cultivation of personal gifts destroy one's equipoise? Complete this: "The righteous shall flourish....." Explain it.

SUGGESTED TOPICS.

(For papers, or discussion, or leader's remarks.)

Enoch's translation a type.

Mercy and justice exemplified in the cross of Christ.

The principal varieties of temperament and their mental marks.

The special gifts most demanded to-day in religious work.

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